A.M.D.G.

MEMORIALS

OF THE

IRISH PROVINCE, S.J.

VOL. II., No. II., JUNE, 1899.

Magnopere juverit crebro alios de aliis certiores fieri, ac audire quæ ex variis locis ad ædificationem, et eorum quæ geruntur cognitionem, afferuntur.—*Const. VIII.*, 1.

DUBLIN.

1899.

(For circulation among Ours only.)

A.M.D.G.

MEMORIALS

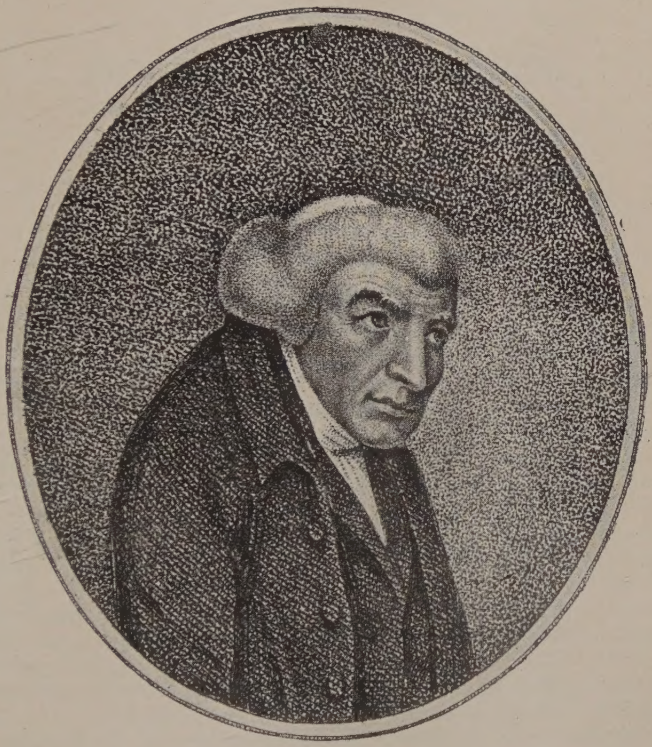
OF THE

IRISH PROVINCE, S.J.

VOL. II., NO. II., JUNE, 1899.

DUBLIN.

1899.



FATHER THOMAS BETAGH, S.J.,

THE LAST OF THE IRISH JESUITS OF THE OLD SOCIETY.

Died in Dublin, February 16th, 1811.

A.M.D.G.

BIOGRAPHICAL SKETCH

OF

THE REV. T. BETAGH.

(*From* The Dublin Magazine, *March*, 1811.)

The Irish name of Betagh is Biadhtach, which signifies a hospitable man. This appelation was obtained in the following manner. In the early ages of Christianity, and before the establishment of public inns in Ireland, it was customary for the proprietor of the soil, who lived contiguous to the high roads, to keep an open house for the entertainment of passing travellers, who would otherwise find it inconvenient, and in many instances fatal, to travel through the country. The persons who thus accommodated strangers were, in several parts of Ireland, called Biadhtachs; they provided their guests with meat, drink, and lodging, gratis, being every day prepared with a hog or sheep, or both, fresh killed. The observing traveller, who at this day, journeys through the island, will discover how extensively beneficial such a practice must have been, inasmuch as the present magnificent ruins of abbeys, colleges, and castles, prove, that the communication between the different parts of the kingdom must have been frequent. . . . The family of the Betaghs, from whom the venerable subject of the present memoir was descended, held undisturbed possession, from the earliest ages, to the year 1641, of a large tract of country, near Kells, in the county of Meath, called Moynalty. When Cromwell had murdered his Royal master, and his armies over-run great part of this unhappy land, Betagh of Moynalty was one of those Catholics who took the field against the destestable regicide, and fought bravely in the ranks against the troops of Cromwell with those Catholics and Protestants who had rather suffer death than endure the yoke which such a monster was capable of imposing upon them; he fought to preserve the succession to the crown for the Stewarts; and nobly was he requited for his bravery and loyalty, as the sequel will show. He had sent his son to Paris, to be educated, at the commencement of the Cromwellian war; the boy was at that time nine years of age. Whether the father lost his life in battle, or died

naturally, we are not able to say; but when Cromwell's troops had been everywhere victorious, he seized on Betagh's patrimonial territory, Moynalty, which he bestowed on one of his followers. Affairs remained in that state, with respect to Betagh's property, as it did with all the other confiscations of Cromwell's, until the restoration of Charles II., when a Court of Claims was established in Dublin, to which all persons who had suffered by the Protector were invited to apply, and set forth the extent and nature of their losses and grievances. To this court application was made on behalf of young Betagh: against his right it was alleged, by the English possessor, that he came under the description of a rebel; it was thus proved, on the part of Betagh, that he was in Paris, and only nine years old, when Cromwell was in Ireland. But in his case, like most others that came before that court, its justice was unavailing; the possession was confirmed to the Cromwellian, and that disgrace to the English Statute Book, the Act of Settlement, completed the robberies which the grants of Cromwell had left defective. Thus were the miserable Betaghs for ever driven, outcasts, wandering through their own country, and over the Continent of Europe, from their estates and families. And for what crime? For defending the cause of the father, they were repaid with the ruin of the son! This monstrous act of wickedness and ingratitude stands unequalled in the page of history, and surely will be avenged by the arm of Omnipotence in time! To return from this digression, the father of our subject, who was not the immediate heir to Moynalty, settled in Kells, and became a tanner. Engaged in an humble occupation, he earned his bread by the sweat of his brow; and the morning sun which dawned on his honest labour, and gilded the walls of his family mansion, showed him the towering oaks that formed the groves of Moynalty, the seat of his ancestors. It may not be amiss to inform the Irish reader that during the war of 1641, at the Battle of Rathconnel, in the county Kildare, one of the Betaghs, together with Dowdal and Aylmer, the latter a son of Garret Aylmer, an eminent lawyer, were taken prisoners by Sir Richard Greenville. These three gentlemen, who were of ancient Irish families, had surrendered to Sir Richard as prisoners of war, and stipulated with him for such treatment as prisoners of war are entitled to: above all, it was expressly agreed upon between them, before they capitulated that their persons should be inviolate. Sir Richard conferred with the Lords Justices, relative to the Irish prisoners; it was ordered that they should be transmitted to Dublin, where, shortly after, they arrived, and in violation of a positive compact, of the law of nations, and of every principle of honour and humanity, these three gentlemen were handed over to Sir Henry Fishbourne, who had them executed. So much for modern Punic faith!

To return to the venerable subject of our memoir: he was born

in the year 1738, in the town of Kells, and having received a grammar-school education, at the age of fourteen he was sent to the seminary of Pont-à-Mousson, in Lorraine, where he went through his several studies with a success and rapidity such as might be expected from so extraordinary a genius. When he had arrived at an age sufficiently mature to be invested with a professorship, he was appointed professor of languages, in which capacity he eminently distinguished himself, and became as remarkable in that country for literary attainments as any person who had preceded him. He was esteemed in the seminary to a degree approaching veneration; for he never contradicted any person unless a dogma of faith or a maxim of morality was impugned. He seemed to possess as perfect a mastery of himself as it was possible for human being to acquire, and had been frequently heard to say, that 'from the age of fourteen, Providence seemed to encompass him with an impervious shield, or barrier, which secured him against the attacks of the enemy of mankind.' He remained in France until the suppression of the Jesuits, by Clement XIV., to which event this city owes the blessings that his active ministry has diffused, as he had been heard to say that it was his intention to have remained in France until his death, were it not that the Order of Jesuits had been suppressed. He returned to this country in the year 1773, and shortly after opened a Latin school, in conjunction with the celebrated Mr. Austin, in Sall's Court, Fishamble street. He was after some time appointed to a curacy in the parish Chapel of St. Michael, called Rosemary Lane, where, from the first day that he entered upon the duties of his ministry, he commenced that career of apostolic labour, which has justly obtained for him a high character for sanctity and apostolic zeal. Like his great Master, the poor were the chief, and almost sole objects of his pious solicitude; the style in which he chose to address his numerous congregations was unusually well adapted to the understanding of the people of the lower order, at the same time that the most refined scholar could hear him with pleasure. He continued discharging the duties of the curacy until the Rev. Mr. Murphy became afflicted with a grievous mental malady, when the sole management of the parish was entrusted to his care; upon the death of that gentleman, he was appointed to succeed him; and was at the same time nominated one of the vicars-general of the diocese. The perseverence with which, under a serious bodily infirmity—that of a rupture in the stomach—he pursued the arduous task of instructing his flock, in their moral and religious duties, will remind those who knew him, of the exertions of the ministers of religion in the early ages of Christianity; and the fruits of his preaching, in many instances resembled the miraculous consequences of their labours. The heats of summer or the chilling frosts of winter,

never deterred him from persevering in his efforts to enlighten mankind, and purify their morals; and as he used to say, he would endeavour to keep his post to the last. In strict conformity to this profession he laboured as much during the dog-days as he did in the temperate season of the year. His physicians often expostulated with him on the injury which his health sustained by incessant preaching; but his usual observation was, that God would require at his hands a rigorous account of the souls of those who were under his spiritual jurisdiction, and that it was much better for him to lose his life by labouring, than to lose his soul by neglecting his duty.

In preaching, his method was to divide the discourse into many parts, and to treat each distinct part as diffusely as other preachers were used to treat the main subject, insomuch that all the minor topics of his sermons and exhortations, developed as much matter, in a limited space, as the greater number of entire sermons are found to contain. The earnestness of his manner in the pulpit, and the emphasis with which he enforced the great truths of Christianity, proved to his auditors that he felt what he announced. Whenever he told a tale of woe, grief often suppressed his powers of articulation; if he described a triumph obtained by Christianity, his countenance brightened like the meridian sun; but when he had occasion to descant on the merits and sufferings of our Redeemer, all the man seemed absorbed in the dignity of the subject, and in his own personal gratitude for the great mystery of our redemption; his manner became unusually impassioned, his language energetic, and he delivered himself in a tone of thunder, tempered by the most sublime and pathetic descriptions of the great attributes of God, and the ineffable goodness of the Messiah. It is hardly necessary to speak of the extent and advantage of his labours; the city of Dublin can attest them; and it is an incontrovertible truth, that the exertions of this extraordinary man have tended more to impede the progress of moral corruption, and more effectually deterred the labouring classes from the commission of inordinate excesses, than the united efforts of the municipality and magistrates. His comprehensive mind, which took in all things at a glance, saw the state of mental, as well as civil degradation, to which the Irish were reduced by the enactment of those barbarous laws, that might well serve as a foil for Nero's code. To raise the lower order from that state, as far as it was practicable for him, he established an evening school in Skinner Row, to which, from the first day of its establishment to the hour of his death, he paid the most unremitting attention, except when the sufferings of bodily infirmity disabled him. In that school he selected a certain number, from the aggregate mass of those whose genius and morals promised well, and whom he supposed might be qualified, at some future time to assume the functions of the priesthood, with

honour to themselves and benefit to their country. These he instructed himself, and in a great measure provided for otherwise. The extent of his genius, the strength of his understanding, his literary, historical, and philosophical acquirments, the generosity of his nature, and the mildness of his manners, have been seldom paralleled. His humility in private life, proved, that his gigantic intellect was equalled only by the goodness of his heart.

It will not be expected that we can do more in this brief sketch, than to give a very feeble outline of this revered man's character. However anxious we feel to transmit the knowledge of his talents and virtues to posterity, it is a task that we acknowledge ourselves unequal to; and in the hope that some Irishman, of talent sufficient to do ample justice to his memory, will undertake and perfect the labour, with a correctness and elegance worthy of the subject, and of Ireland, we take leave of him—

> Whom strangers did revere, his flock did love,
> Renown'd on earth and glorified above.

LOOKING BACK AFTER THIRTY-FOUR YEARS.

(By Father Joseph Dalton, S.J.)

In the course of the year 1864 the Most Rev. Dr. Goold, Bishop of Melbourne, in Australia, wrote to our Father-General for some Jesuits to take charge of his College of St. Patrick, Melbourne. In reply to the application Father Joseph Lentaigne and Father William Kelly went out about the middle of 1865 to make the preliminary arrangements; they arrived towards the end of September, and entered on duty at once.

Towards the end of September of the same year our Provincial, Father Edmund O'Reilly, wrote to the various "Heads of Houses" asking if "volunteers" for the Australian Mission could be found in their communities. At that time I was Rector in St. Stanislaus' College, Tullabeg. I certainly had no wish to go to Botany Bay; but I felt it would be "showing the white feather" if, while I invited others to volunteer, I did not volunteer myself. I wrote to the Provincial that I had no wish to go, but if the Father-General wanted me, "Ecce Ego, mitte me."

About the middle of December there was a rumour in the College that I was to go to Melbourne. I wrote at once to the

Provincial to know the truth, as I would have to make arrangements, settle my accounts, etc., etc. He replied at once that I was not to go, so I settled down to my books as usual.

On the 1st February I had another letter from the Provincial. "My dear Father Dalton,—The wheel of fortune has taken another turn. You are to go, and you are to leave Ireland on February 15th. Father Edward Nolan and Father M'Kiniry are to be your companions." Br. Michael Scully and Br. Michael Goodwin were also for "foreign service."

On February 15th, at nine p.m., we shook hands and bade a long farewell to friends and to "old Ireland," which some of us "would ne'er see more," except "when in dreams we re-visit her sea-beaten shore." We started immediately on board the "St. Patrick" to reach (the Lord alone knew when) the College of St. Patrick, Melbourne.

We reached Liverpool early next morning, and spent the day looking after our luggage, etc., etc. About noon on the 17th of February we all went on board the "Great Britain," and took possession of our berths. We wrote letters, and received one from Father-General to wish us "God-speed," and conveying the Holy Father's Blessing — a blessing which we hope remains with us still. We had as fellow-passengers the Most Rev. Dr. Murphy (late Bishop of Hydrabad), and his nephew, Father Michael Beechenor. Dr. Murphy was to succeed Dr. Wilson, late Bishop of Hobart, Tasmania.

The next day was Sunday, and we had some difficulty in saying Mass in one of our cabins, but it was the only time we had any difficulty, as the captain was most anxious to give us every facility. On Sundays he placed the ladies' saloon at our disposal for early Mass, and at nine a.m. he arranged a place for an altar on deck in front of the main mast, for the other Catholics of the 2nd Saloon and steerage, who numered about 200.

Early on Sunday morning (the 18th) Captain Gray came on board, the steam was already up, and away we went. Though I kept a "Log Book," which I have still, I intend giving only a brief summary of the events of the voyage. Later on, perhaps, the "Log Book" may be of interest. We had 600 souls on board, including 60 of a crew. There were 80 1st Saloon passengers; the only Catholics were the "O'Haras" from Cork—five sisters and two brothers. In the 2nd and 3rd Saloons there were about 20 Catholics, out of about 200 passengers; but in the Steerage—a very mixed lot—out of some 250 nearly all were Catholics Father Nolan and Father M'Kiniry are looking forward to a great mission before Easter. Father Beechinor speaks Italian, and there were some Tyrolose Italians on board.

For the first week on board the 1st Saloon people gave us a wide berth; we did the same with them. At dinner the "clericals" were all at one table, with five heretics. We were all a very

happy family. All the fun appeared to be confined to our table. In a couple of days the ice was completely broken, and all seemed anxious to make our acquaintance, to attend at Mass, to read our books, to get us to "conduct service" for them—they had no minister, except "that poor little Wesleyan parson" from the 2nd Saloon. At the close of the voyage, at the "Captain's Supper," the greatest bigot on board proposed the toast of the "R.C. Clergy," regretting "he had not the privilege of knowing them sooner." This seemed to be the general feeling; if it had no other good result, it helped at least to remove the ignorant prejudices of some.

A droll affair happened on the voyage. Just before leaving Liverpool a passenger came on board for the 1st Saloon. In a day or two after starting it was whispered that this "lady" was one of the "demi monde," and she was at once "put into Coventry." The captain would have put her ashore if he had a chance. Of course the "lady" was very indignant, and showed it whenever she could.

On St. Patrick's Day the captain used his best endeavours to do "honour to the day," in compliment to the "Irish contingent." He dined at our table, and gave us champagne—a compliment which we returned later on. He spoke in very high terms of Father Lentaigne and Father William Kelly, who came out with him a few months before. He was most attentive to us all throughout the voyage. After a week or so some nasty rumours were spread about some impropriety (on St. Patrick's Day) on the part of, let us say, "Miss Smith," one of the Catholic ladies on board. Miss Smith was a fine, jolly Irish girl, a good Catholic, and greatly liked by all the ladies in the saloon. These ladies were very indignant on hearing these nasty reports, and waited on the captain, asking him to hold an inquiry, a "court martial," on the subject.

The captain called on me, told me all the circumstances, and asked me to "take the chair." I was amused and puzzled at the request. However, I was advised to consent, as the young lady accused was a Catholic. The court assembled, eight or ten ladies, all "non-Catholics." I took the chair, and the captain attended to conduct the inquiry.

The first witness called was the stewardess.

Captain Gray—Stewardess, did you say that Miss Smith kissed a gentleman on St. Patrick's Day?

Stewardess—Well, I did, captain.

Captain—Did you see it yourself?

Stewardess—No, captain. I only heard it.

Captain—From whom did you hear it?

Stewardess—I heard it from Mrs. So and So.

Captain—Go and send me the lady.

In a minute Mrs. So and So came in, bold as brass.

The Captain—Mrs. So and So, did you tell the stewardess that Miss Smith kissed a gentleman on St. Patrick's Day ?

Mrs. So and So—I did, captain.

Captain—And who told you ?

Mrs. So and So—No one, captain. I saw it myself.

Captain—Who was the gentleman ?

Mrs. So and So—Yourself, captain !

The captain looked at her for a moment, and then in a constrained passion he cried out, "If you were a man, ma'am, I'd knock you down."

The "lady" collapsed. The Jury, "without leaving the box," found her guilty of slander. I vacated the chair, and the court-martial closed. A few weeks after reaching Melbourne this unfortunate "lady" was in the hands of the police for swindling.

Before bringing this first paper to a close a few words on our "Missionary Work" may be interesting. During the voyage, which lasted seven weeks and four days, all the Sacraments, except "Holy Orders" were administered on board. We had several baptisms (one or two infants. "Never was heard such an out cry wild, As welcomed to life the ocean child"). Bishop Murphy confirmed some adults. "Holy Eucharist" and penance were, of course, frequently administered, and one Catholic lady (2nd Saloon) induced her Protestant husband to consent to renewing their "marriage vows" before the Bishop—they had been married in a registry office. Extreme Unction also was administered to one poor, young fellow from the county Kerry. On his way from Kerry to Liverpool he got a severe wetting. In the steerage he had no one to care for him. The wetting brought on a severe cold, which fell on his lungs, and quickly developed into rapid consumption. The doctor had him removed into the "ship's hospital." Father Nolan at once took charge of him, and prepared him for death, which took place about a week before we reached Melbourne. Father Nolan read the Burial Service. We were all present at the solemn ceremony and saw the body (sewed up in canvas, with a heavy iron bar) consigned to the deep, to await the summons "For earth and sea to give up their dead."—R.I.P.

A second death occurred later on, owing to a fearful storm. The doctor's boy, who had charge of the hospital, and who had been very kind to the late patient, came, during a furious storm, to the ship's side to wash his mop in a heavy wave he saw coming. He was standing on the lower deck. The wave broke in with such force and in such a volume that returning it burst open the gangway door, and carried him and his mop overboard, never to be seen again. Poor lad, it was his first trip, and he intended it to be his last, and so was, but not in the way he intended.

My "log" is nearly ended. The remainder of the voyage passed away quickly and pleasantly. Down in the southern latitudes we made a new acquaintance, viz., the "Southern Cross," which, like

Tommy Moore's "Meeting of the Waters," is more admired when described than when seen. The large albatross, so graceful on the wing, so helpless on the deck, followed us in great numbers. We had also "Molly Hawks" and "Cape pigeons" and flying fish. One flying fish, fifteen inches, fell on the deck and was captured. Captain Gray said it was the largest he had ever seen.

After passing the Cape of Good Hope we had our first and only storm. It was awfully grand; the waves were mountains high. The storm was so fierce that the ship had to run before the wind. The storm lasted for over two days. Captain Gray never left the deck all the time, and two of his best sailors were always at the steering wheel—any neglect, any mistake might have been fatal.

No passengers were allowed on deck. One fool-hardy young fellow ventured. He was at once swept off his legs, and would have gone overboard only he was caught in some netting running along the side of the ship.

After two days the storm began to break, and some of us ventured on deck. It was the grandest sight I ever saw, or hope to see till the "Dies Iræ" comes. On all sides, far as the eye could reach, mountain waves still rolling on. Our ship, one of the largest then afloat, seemed like some poor wild fowl, at one moment riding helplessly on the crest of a mountain wave, the next moment seemingly swallowed up in the depths of the ocean.

The storm was practically over. Captain Gray had gone to take a well-earned rest. "Landsmen" though we were we all bore willing testimony that Captain Gray was a prince of sailors.

About two weeks more and we were once more on terra firma—never touched land since we left Liverpool until April 7th. It is about 2,500 miles to Melbourne.

Easter Sunday the day was wild, very wild and wet. We could manage only one Mass in the Ladies' Saloon, but at half-past ten a.m. we had a second Mass down in the Steerage—the steadiest place on board, but the most dark and dismal. We had 46 communicants. April 15th was our last Sunday on board—the most lovely Sunday we had had. The sea was as calm as a mill pond. We had three Masses in the Ladies' Saloon, at a quarter to seven, a quarter past seven, and a quarter past eight. At ten o'clock Mass was said in the Steerage, the ship being as steady as Marlborough Street Church. There was a large number at Holy Communion (55), and his Lordship confirmed ten adults. Father Nolan and Father M'Kiniry, between them, enrolled numbers in the Scapular. So you see our anticipations of having a mission on board were not disappointed.

About a week or so before the finish the Saloon passengers gave the Captain the usual champagne supper. They also presented him with a purse of £56. This was the custom at the end of every trip, out or back. There were any amount of "toasts." Dr. Murphy and I had to speak. My toast was "Captain Gray,

of the Great Britain." It was received with great applause. The captain was a universal favourite. Little we thought then that after a year or two we should hear the sad news that on his last trip out he suddenly disappeared. How it happened, whether he fell overboard or was washed overboard, no one could tell. It was said he had just recovered from a brain fever, and that he may have lost his mind. At that time Captain Gray and the "Great Britain" had brought more people to Australia than all the other passenger ships together. He was widely and sincerely regretted. In an English Cemetery was found the following epitaph over another "John Gray":—

> "Here lies John Gray—and when he died
> "Nobody laughed—and nobody cried
> "Where he is—or how he fares—
> "Nobody asks—and nobody cares."

Not so with "Captain John Gray;" all who knew him—and they are thousands—revere his memory and lament his sudden death. He lived, I believe, "according to his lights"—a giant in build and in strength, as gentle as a lady.

Monday, April 16th.—To-morrow evening we land. All excitement. "Packing up day." Everyone preparing to land. Everyone delighted, except Father Nolan, who wants the captain to go round by Tasmania. Father Nolan is the most improved man in health on board. Before he came on board at Liverpool he had not done a stroke of work for twelve months, a severe rheumatic fever had completely prostrated him. He recovered, however, so much that, though subject to heart disease, he lived and worked hard for 27 years, dying in 1893. R.I.P.

April 17th.—Land off the lee bow at six a.m. Great excitement, in which I did not share. I reserve it all for the friendly faces waiting for us. The "land of my adoption" does not call up much enthusiasm in my breast. There is only one land now could do that—"old Ireland."

At four p.m. we are entering Melbourne Heads; medical officer on board; clean bill of health, smallpox and rinderpest (one case of each) notwithstanding. Sky rockets, blue lights, firing of cannon, etc., we drop anchor at nine p.m. Small boats, big boats visitors aboard, crushing, driving, good-byes, shaking hands, "stirrup cups," etc., etc. Father Lentaigne, Father Kelly, and Dr. Baghans wait with bishop's carriage. Father Nolan and I "must go;" the others wait till morning. Fifty-seven days out, a quick passage for those times. Of course a row with the boatman; pier head; bishop's carriage; St. Patrick's College; go to bed, and awake in Melbourne, April 18th, 1866.

And so my log ends.

A few words to take leave of our "compagnons de voyage" and

of the good ship, the "Great Britain." Of the 600 who were cooped up together on the 17th we met very few afterwards. The O'Haras we met occasionally at first, but they, too, soon scattered and we lost sight of them. The five girls got married; even the two boys disappeared. It was many years afterwards when the elder boy turned up in Melbourne as "Henry O'Hara, Esq., M.D." He is now one of the leading doctors in Melbourne, and is much respected. He obtained great notoriety lately. There was some criminal case in the Supreme Court, and Dr. O'Hara was one of the witnesses called. The solicitor for the prisoner in cross-examining, asked Dr. O'Hara some very offensive questions. Dr. O'Hara protested, but could get no redress, the solicitor's questions were "privileged." Dr. O'Hara waited outside the court until the attorney appeared. "See here, Purves, as the Court will give me no redress, I will take the law into my hands. Stand out and defend yourself." The Doctor pitched into Purves and gave him a sound thrashing. Every one was delighted. Dr. O'Hara was congratulated on all sides, especially by the faculty. Purves was an overbearing, offensive fellow. He lives opposite us in Richmond. He might have brought an action against the doctor, but he was ashamed. Dr. O'Hara has a son in our College in Kew. He is the "last of the 600"—except "our own." Almost immediately after landing poor Brother Goodwin burst a blood vessel, and in a few days the doctor declared that the good Brother was in a rapid consumption. In the beginning of Oct. he was so ill that he received the last Sacraments. He was only a novice, his novitiate would end on the 13th of October. On the 12th Father Lentaigne told him he would come early in the morning to receive his vows, and to give him Holy Communion. Br. Goodwin begged him not to come till nine, that he might have more time to prepare. Father Lentaigne replied, "I'll come at seven." He came at seven and did all. At nine Brother Goodwin was dead. He was the first to take possession of the Australian land, in the cemetery of Boroondava, where he is now surrounded by some of our Fathers and Brothers who "have fought the good fight and (we humbly hope) won the crown."

BRIEF MEMOIRS OF FATHERS AND BROTHERS OF THE SOCIETY OF JESUS,

Who died in Clongowes, from 1836 to 1869.

Fathers—O'Connor, Mullen, Ferley, and Bracken.
Scholastic—Fogarty.
Brothers—Cleary, Nelson, Wade, Dodd, Pexton, Nowlan, Michl. Gallagher, and Patrick Doyle.

FATHER JOHN O'CONNOR.

Father O'Connor was born in the county Wexford, September 8th, 1788. He studied at Carlow College, and entered the Society at Hodder, Stonyhurst, September 7th, 1808, and was made Spiritual Coadjutor September 8th, 1832. He arrived at Clongowes in 1814, at the opening of the College. Here he taught for many years with considerable success. He was Minister of the College for some years, and in the continued absence of the Rector on business connected with the Irish Mission, he acted in his place. Though apparently a strong man, he suffered from his health, particularly his head, and seemed to fear a stroke of apoplexy, or something of the kind. On this account, it was said, he rarely offered the Holy Sacrifice. A severe accident occasioned his death. He was returning from some local fair, with the farm steward, on St. Patrick's Day, when the car overturned, and, falling on him, crushed him severely. He lingered for about ten days, but mortification having taken place, he was carried off so suddenly that Extreme Unction was, perhaps, not conferred. His life had, however, been very regular, and becoming a Religious. He died on the 27th of March, 1841, at Clongowes. R.I.P.

FATHER JAMES MULLEN.

Father Mullen was born in Dublin, July 19th, 1789. He entered the Society at Hodder, September 7th, 1810, and was made Spiritual Coadjutor October 30th, 1832, in the College Church, Stonyhurst. Father Norris, S.J., Provincial, said the Mass. He was a Prefect at Tullabeg and Clongowes. He served the Preston Mission for seven years. He was Spiritual Father at Clongowes for about four or five years, where he died December 1st, 1848. He was historiographer of the Province. An edifying Religious, and very observant. R.I.P.

FATHER PAUL FERLEY.

Father Ferley was born in Dublin, 1785, and was baptized in the old Parish Church of St. Paul's. He entered the Society at Stonyhurst in 1807, being then in his 22nd year. He had already studied Humanities there with great success. Having finished his noviceship he was sent, in company with Messrs. Aylmer, St. Leger, Butler, and others, to Sicily, where, on completing his philosophical and theological studies, he took the degree of D.D., and was very nearly made Bishop. He returned to England in 1814, remained six months in Preston as Operarius. He was then recalled to Ireland, and was the first to teach philosophy, and after a few years, theology, in Clongowes. He was next sent to the Dublin residence, where he laboured for many years as Operarius. He was for sometime Professor of Rhetoric and Prefect of Studies, both in Clongowes and in our school in Dublin. He went finally to Clongowes in 1842, where he remained till his death. He was very fond of the Society, and remarkable for his great charity. So that the dying, or those in trouble, always found him ready to comfort them. For a few years before his death he suffered from partial paralysis of the brain and other parts of his body. When unable to celebrate Mass, he wished at least to hear it as often as possible, although he was unable to leave his room unaccompanied. At length, worn out in mind and body, fortified by the Sacraments, he peacefully expired on the 3rd of January, 1850. He had made his profession of the Four Vows on the 1st of January, 1832. R.I.P.

FATHER PATRICK BRACKEN.

In the beginning of the year 1867, to the great sorrow, both of those within the Society and to outsiders, death claimed as its victim Father Patrick Bracken. Born in Dublin of pious parents in March, 1795, Patrick Bracken was later on sent to a Primary School, under the care of the Dominican Fathers, which has produced many remarkable priests. Here he learned the elements of Latin, and early in life showed himself to be clever and fond of books. Father Thomas Betagh, a member of the Old Society, then in charge of the Parish Church of SS. Michael and John, and still administrator of the Funds of the Ex-Jesuits, sent him to complete his education at Stonyhurst. At college he, in a very short time, made very great progress, and by his diligence kept well ahead of boys equal to him in ability. In his 16th year he

wished to become a Jesuit, and was admitted to the novitiate on the 7th September, 1811. He had now finished his course of rhetoric. Father Charles Plowden, a most distinguished Master of Novices, trained young Bracken to the religious life, and he predicted what an ornament he would be to the Society. In 1813 he was allowed to take his First Vows, and was put at once to the study of philosophy. In 1816 he was sent to Clongowes, then in its infancy, and taught a very large grammar class, but with little success, for although he spared no pains to advance even the most backward pupils, he was too strict, and punished so severely that the boys disliked him. At this time theology was taught at Clongowes by a Polish Father, exiled from his country. Some Irish and English scholastics were his students. Mr. Bracken joined this class, and his fellow-students in later years often testified to his great ability. He was subtle in argument, and spoke Latin most beautifully. The Historiographer of the time thus writes of him: "Aliqui ad hunc usque diem testantur quam esset Frater Bracken in argumentando subtilis, quam apte et composite linguam latinam loqueretur quantumque curaret ut verbis ciceronianis edisseret et studeret ne inter dicendum verbum concinnum minus aut incomptum excideret. Sententiarum gravitate ac verborum dignitate ita exprimebat concepta ut in sui admirationem animos valde errigeret." In 1823 he was sent to Friburg, in Switzerland, to complete his fourth year of theology. On his return to Ireland he taught classics for a few years, and philosophy for one year at Clongowes. We next find him in Rome, where he was sent for the third year of probation. On its completion he was admitted to the Profession of the Four Vows by Our Very Reverend Father General Roothaan, who said the Mass at the altar of St. Ignatius. During the following year he became lecturer of theology to Ours. Tullabeg now welcomed him, and he remained here until his appointment as Vice-Provincial in 1836, which office he held for five years. On the 10th of October, 1843, he became Rector of Tullabeg College, which he managed with great success. Although sickness and want pressed very heavily on the country, and, as a consequence, the number of boys diminished, he nevertheless kept the house out of debt. In 1850 he returned once more to Clongowes, and devoted the remaining years of his life to study and prayer. He was held in great esteem by the secular clergy on account of his "extensive and almost universal erudition." He left a great number of MSS. on various subjects, among them "Memoirs of the Irish Jesuits during the Suppression." Towards the end he suffered greatly from dropsy, but he was ever patient and resigned. He had been over 56 years in the Society when he departed this life peacefully, fortified by the Sacraments, leaving a name that will be ever spoken of with praise. He died on the 30th of January, 1867. R.I.P.

BROTHER THOMAS FOGARTY.

Thomas Fogarty, Scholastic of the Society, was born at Waterford 29th November, 1819. We find that he was in Tullabeg on the 28th of June, 1833. "After a few days," says the Journal, "he went over to England, where he was admitted to the novitiate on the 1st of July, 1833." He was educated at Clongowes, with many of his own brothers; there he studied Humanities and Rhetoric. On leaving College he went to business and continued at it for a few years. When he had finally determined to leave the world and all its dangers, he showed by the following example with what determination he was about to take that step. He was extremely fond of hand-painting, and was considered good at that art. Having made up his mind to enter the Society, he cast his paintings, the results of his industry, into the fire, lest they should be in any way a hindrance to the carrying out of his intentions. He made part of his novitiate at Hodder, and part of it in Tullabeg. From Tullabeg he was sent, as Master, to Clongowes, where he spent four years. His next move was to Belgium, where, as his biographer declares, he gave great edification. At the end of one year's theology he was forced, on account of his health, to return to Ireland. He felt no better. On the contrary, consumption began to declare itself. Two of his brothers had already died of it. His Superior sent him home for a change of air, but with no good result. Whilst at home he gave great edification by his patience. To obey was a delight to him, he had no other guide but obedience. He had frequent recourse to Superiors for the smallest thing, and practised the greatest regularity in his manner of life. He was full of candour and was simple of soul. He thus led a most innocent life, full of merit before God. Death had no fears for him, he rather welcomed it as a friend. Calmly and peacefully he awaited his end. A few minutes before his last struggle he said, "Father, I am dying. Give me the Plenary Indulgence," and with these words on his lips, and joy on his countenance, he breathed forth his soul at Clongowes on the 14th December, 1841. R.I.P.

BROTHER JOHN CLEARY.

Brother Cleary was born of pious parents in the King's County, on the 17th of January, 1774, and admitted into the Society on the 1st of February, 1817, and took his simple vows two years later in the Domestic Chapel at Tullabeg on the 2nd of February, 1819. Father Charles Aylmer, S.J., said the Mass. There were six others with him: Brothers Egan, Nelson, Plunkett, Mulligan,

Bennett, and Sherlock, who all persevered happily in the Society to the end. Brother Cleary died at Clongowes on Christmas Eve, 1840. He was for many years land steward. He was a truly edifying Religious. R.I.P.

BROTHER JOHN NELSON.

John Nelson, Temporal Coadjutor, born at Armagh, 28th of September, 1778, entered the Society on the 1st of February, 1817. He took his last vows on the 2nd of February, 1838. Eleven other Brothers took their last vows on the same day, being the first to whom they were given since the Restoration in Ireland. The others were: Philip Reilly, of "Palermo fame," Nowlan, Cleary, Mulligan, Michael Gallagher, Pexton (senior), Toole, Egan, Ginivan, Patrick Doyle, and Plunkett. In 1840 he was dispenser and carpenter in Hardwicke Street. He was a very humble religious, and truly obedient. He died at Clongowes, 16th September, 1843. R.I.P.

BROTHER THOMAS WADE.

Brother Wade was born in Cork on the 31st of July, 1790. He was admitted into the Society by Father Peter Kenney on the 9th of October, 1821. In 1838 he took his last vows. It would appear that he spent his entire religious life at Clongowes, with the exception of a few years in Tullabeg. He suffered many crosses and trials. His death was the result of an accident, a severe fall in the chapel. Renewing his vows, and with the Holy Name on his lips, he expired piously on the 20th of December, 1855. He was buried at Mainham. R.I.P.

BROTHER MICHAEL DODD.

Brother Dodd, Coadjutor, was born in the County of Dublin, on the 5th of May, 1814. He was admitted into the novitiate on 23rd January, 1851, having been for a long time before a postulant. It was as a postulant he edified all by the care he took of a sick Brother, tending on him day and night. He was very simple and straightforward; always tranquil and of very even temper. He had poor health, and died holily at Clongowes on the 25th March, 1858. R.I.P.

BROTHER JOHN PEXTON.

Brother Pexton (Senior), Temporal Coadjutor, was born of pious parents in the Queen's County, probably at Mountmellick, on the 24th of June, 1789. He was admitted into the Society on the 9th of October, 1821. He was a shoemaker by trade, and was

appointed to this charge in Clongowes. For more than 40 years he worked hard at this trade. By his care and diligence he won the esteem of both Superiors and scholars. Being fond of work during his earlier days, in his old age he did not fail to give the same example. He taught many others the trade of shoemaking. At length worn out by infirmities and old age, he closed a useful life, dying piously and peacefully on the 18th of May, 1860, in Clongowes Wood College. R.I.P. His nephew, Brother John Pexton, one of the most respected of our Brothers, still happily survives him. He has spent most of his life in the sister college, Tullabeg.

BROTHER JOHN NOWLAN, OR NOLAN.

Brother John was born in the County Carlow, on the 26th of January, 1780. He was a tailor by trade. Whilst a young man he crossed over to England in search of work. After some time in England we find him working as a servant in Stonyhurst College. Hearing that the Society of Jesus had been restored in Ireland, he returned, and was received at Clongowes as early as 1816, on the 23rd of January. He was soon given the charge of "the magazine and tailor's shop," and got on so very well that he rapidly became one of the most useful and obliging of the Brothers. No one ever saw him idle. A few years before his death the Superior released him of all responsibility, as he was very advanced in years, and they wished to give him the remaining years to devote himself entirely to God. This he certainly did. He died a holy death, full of faith and confidence, on the 22nd of April, 1862. He lies buried in the College Cemetery. R.I.P.

BROTHER MICHAEL GALLAGHER.

Brother Gallagher died holily as he had lived, at Clongowes, on the 4th of December, 1866. He was born at Leixlip, County Dublin, on the 1st of September, 1796, and as soon as was possible was apprenticed to a carpenter, from whom he learned his trade very quickly. It is not quite certain when he first went to Clongowes, but after several petitions he was at length sent to Tullabeg to begin his novitiate on the 7th of September, 1819. He spent the greater part of his religious life in Clongowes, where he made himself very useful. He was very hardworking, industrious, skilful, and "paratus ad omnia," as the Historiographer of the time mentions. Nothing was beneath him, although he had often the lion's share of the disagreeable work. He always wore the oldest clothes, washed and cleaned out the Boys' Dormitory. This, and other works of the kind, were his delight. He was very

innocent, and was remarkable for his unchanging good humour, thus endearing himself to Ours. Although naturally of quick temper, he scarcely ever gave signs of it, but governed it by his humility and modesty. He was a model of regular observance. During the remaining years of his life he suffered much, and especially from the fact that his life had been so active, the inability to work pained him intensely. He was afflicted with blindness and became quite deaf. These sufferings he bore with the greatest patience. At length, having reached a good old age, of which 47 years were spent in the Society, he peacefully expired, full of merit, on the 4th of December, 1866. R.I.P.

BROTHER PATRICK DOYLE.

Brother Doyle was born in the County Meath, on the last day of the year 1785. From his earliest years he was trained up by his uncle to farming pursuits. He thus acquired a perfect knowledge of cattle, horses, sheep, and tillage, etc. He became afterwards land steward to a certain rich landlord, and managed all his farms most successfully. Feeling himself called to the Religious life, he visited Clongowes, and there asked to be admitted as a postulant about the year 1817. Shortly afterwards Father Peter Kenney dismissed him on account of some negligence on the farm. Soon after this, taking courage, he again applied, and was admitted to the novitiate on the 7th of September, 1819. He spent nearly all his religious life in Tullabeg College. He was land steward there for nearly thirty years, and was most diligent in the discharge of his duty, and although he suffered much on account of his great age, and from disease, he never complained or relaxed in his endeavour to discharge all the hard and irksome duties of his office. He had a truly religious spirit, was most obedient to the Procurator, and had a wonderful power of conciliating all the neighbours adjoining the college lands. In 1857 he was sent back to Clongowes, in the hope that the change to his native air might give him back his old vigour. He here resumed the office of "villicus," which he discharged for a few years. He was remarkable for a great spirit of prayer, and although he had led a very busy life he never gave up any of his daily meditation, or other prayers. His devotion to the Blessed Virgin was worthy of praise, he was always her faithful client. He received the news of his approaching end not alone calmly, but joyfully, certain of a better life. At length, worn out by infirmity, he peacefully expired on the 24th of October, 1867, after having received the Holy Viaticum. He had lived 49 years in the Society, and was 82 years of age. He lies buried in the Clongowes Cemetery. A small cross marks his grave. R.I.P.

BRIEF MEMOIRS OF FATHERS AND BROTHERS OF THE SOCIETY OF JESUS.

Attached to St. Stanislaus' College, Tullabeg, who died previous to the year 1874.

Fathers—Patrick Meagher, Michael Kelly, Cunningham, Henry Lynch.

Brothers—M'Mahon, Gaffney, Byrne, Egan, Toole, and Mulligan.

Scholastic—James Sinnott.

FATHER PATRICK MEAGHER (SENR.).

Father Meagher, of the Diocese of Killaloe, belonged to one of the oldest families of the townland called "Ballybeg," near Toomevara, County Tipperary. He was born on St. Patrick's Day, in the year 1797. There is no parochial record of his baptism. Many of the friends of his family are even still living. He was the thirteenth child, and, consequently, was ever afterwards known as "the piper" amongst his friends and neighbours, a name, it would appear, according to custom prevailing in these parts, that was sacred to the thirteenth child in any family so blessed by God. His brother, the Rev. John Meagher, was P.P. of his native parish for 44 years. They are buried side by side in the Toomevara Church, on the Epistle side of the altar. He studied theology at Maynooth College, where he was ordained deacon. His father died at this time, and he felt called to the Society. It appears that he left home with that object in view, but without acquainting his mother; he wrote soon afterwards, and sent her a Life of St. Francis Xavier, telling her to read that book, and then she might conjecture what kind of life he was aiming at, and what steps he was likely to take in order to reach the goal of his ambitions. Some think it came from Tullabeg, but it more likely came from Hodder, Stonyhurst, where he made his first year's noviceship. His second year was made in Tullabeg, under Fr. St. Leger. The latter made the following entry in an old note book: "Die 3 Dec. 1819. Vota Scholasticorum emisit Patritius Meagher Diaconus." He was of very good abilities and very holy. His ordination to the priesthood soon took place. At that time there was no public church at Tullabeg College, but with the permission of the esteemed P.P., he used to hear confessions, and preach very frequently in the Parish Church. We are told he reaped a very

large harvest of souls, on account of his assiduity in the Confessional. It, however, pleased Divine Providence that he should soon gain his heavenly reward by sufferings. The missionary and school work proved too much for him, and he contracted a fever, from which he slowly recovered. Unfortunately, after some short time, says his biographer, whether it was from want of skill on the part of the doctor or owing to the very searching nature of his illness, his health broke down completely. He had now to preach by example. He never once complained. In 1828, with permission of Superiors, he was sent for a change of air to his brother's house in Toomevara, in the hope that he might recover. But it was too late. He only lived about six or seven months. When he saw that his end was near, he sent a letter by hand to one of our Fathers, begging him to come to him "that he might not die except in the arms of one of the Society. Next day a messenger came with the sad tidings of his death. He died peacefully on the 10th of June, 1829, bequeathing to his brethren the sweet odour of his many virtues. His last instructions regarding himself were "that no woman was to be allowed into the room where his remains were laid out, until they were enclosed in a coffin." A slab erected by his brother bears the following inscription:—

Hoc Monumentum fieri fecit
Reverendus Joannes Meagher, P.P., in Memoriam fratris ejus
Reverendi Patritii Meagher de Societate Jesu Presbyteri
qui obiit anno MDCCCXXIX.
Mense Julii
Aetatis Suae XXXII.
R.I.P.

FATHER MICHAEL KELLY (SENR.).

Father Kelly was born at Wexford, May 27th, 1802, and was educated at Clongowes College. He gained admittance into the Society on the 31st of August, 1822. He made his novitiate in France, and taught in Clongowes, and was a Prefect there in 1835. He afterwards became minister. He was ordained priest at Stonyhurst, by Dr. Briggs, on September 24th, 1836. About 1843 he was appointed to the position of minister in Tullabeg, and died during his period of office. Superiors sent him to Dublin to consult the doctor, but he died in our Dublin residence, after a short time, on the 16th of November, 1844. He was a pious, observant, zealous, and energetic man. He was buried on the 18th of November, in Glasnevin Cemetery. R.I.P.

FATHER JOHN CUNNINGHAM.

Father Cunningham was born at the Cove of Cork, on the 29th of March, 1817. Whilst very young he was sent to Clongowes College. "Here he made," says his biographer, "such rapid strides at his books that in a short time he had few equals in class." All through his college career he was remarkable for talent, piety, and singularly good conduct. On completing rhetoric he applied for admission into the Society, entering on the 7th of September, 1834, being then in his 17th year. On taking his scholastic vows he was at once sent to teach Humanities and mathematics. He continued at this for some years, until his health broke down. He was a man of very resolute character, and this helped him to bear up against sickness. Superiors next sent him to Rome for change of air, with the hope that after a little time he might be able to begin his regular studies for priesthood. He was advised to go to Sicily, and afterwards to Malta. At length, having finished his studies, he was ordained priest. Returning to Ireland, he was sent to Tullabeg College as Professor and Operarius in the newly-built church attached to the College. He was also for some time minister of the College. He spent all his spare time in the Confessional. He was finally appointed solely to this work. Crowds came to him from all sides. Kind and sympathetic in manner he brought back many a poor sinner to a holier life. The people looked upon him as a kind of "Thaumaturgus," and many are the stories related of him. Some few years before his death his health began to fail, and he had to suspend his labours in the church. He had a long illness, crowned by a long and bitter agony. All through he was a model of patience, never complaining. Worn out in mind and body, he expired on St. Stephen's Day, 1858. The concourse of people at his funeral was immense. His remains were first interred in the College Grounds, in a pretty cemetery quite near the church. Father Alfred Murphy had been a pupil of Father Cunningham's at college, and held him in high esteem. When Rector of Tullabeg he had a special vault built in the church, on the Gospel side, whither his remains were carried. R.I.P.

FATHER HENRY LYNCH.

Father Lynch was born in Dublin, July 10th, 1812. His early education was received at Clongowes. He was admitted into the Society September 23rd, 1829. His brother Charles joined eight years later. A most distinguished man, remarkable for keenness of intellect during his studies of philosophy at Rome, and of theology in England. He was ordained priest at Stonyhurst, September 24th, 1836, by Dr. Briggs, afterwards Bishop of Beverley.

He was 23 years master at Clongowes, Belvedere, and Tullabeg. He was also Prefectus Morum, and for some time Prefect of Studies and Professor of Logic at Clongowes. In 1862 and 1863 he was at Milltown Park, engaged in giving Retreats. He was an able preacher, his sermons were models, both in style and richness of matter. He suffered a long time from delicacy of constitution. His end was rather sudden, he had only been confined to his bed for a few days. Father Nicholas Walshe, Provincial, anointed him. He died on the 14th of February, 1874, and was the last of Ours that was buried in the old Rahan Cemetery. A large number of secular priests attended the office and Mass. R.I.P.

BROTHER JOHN M'MAHON, COADJ. NOVICE.

Brother M'Mahon was born in Dublin about the year 1784. His parents were in business. He was a baker by trade. On the death of his parents, he went to live with his eldest brother, thus he spent about 32 years in the city. He next joined a community of Carmelites of the Third Order, in a monastery somewhere near Dublin. He spent about six or seven years with them, until the congregation was broken up for some unknown reason. He then applied for admission into the Society and was admitted to First Probation on the 9th of October, 1821, and on the 13th of the same month commenced the experiments of the noviceship, under Father Robert St. Leger. He was remarkable for both meekness and piety, and a great spirit of labour. Two years later, in the beginning of September, as the community were making their annual Retreat, he became very unwell. He thought his ailment was of no consequence, and without permission of the Prefect of health, got up to do his ordinary work. He very soon got a relapse, and on the 8th of September, whilst he was saying to two Brothers who were by his bedside, that "he felt able to get up," he suddenly lost consciousness. He expired on the following day, 9th of September, 1823. Father R. St. Leger has left us an entry of his death—"Diem clausit Supremum hodie Frater Joannes M'Mahon, Coadj. temp., Novitius, relicto post se boni nominis et integrae vitae exemplo. Sepultus est in Cœmiterio Publico Rahanensi die 11a, Vespere. R.I.P." The site of his grave is not marked by any monument, it is quite near the door of the old church, close to the wall.

BROTHER WILLIAM GAFFNEY.

Brother Gaffney was born in the County of Meath in the month of May, 1778. He was a very skilful carpenter by trade, and made himself very useful at Tullabeg College in its early days. He was 50 years of age when he was admitted as a novice. Very

little is known about him, except that he had the name of being a very good religious and very devoted to prayer. He died on the 1st of February, 1842, at Tullabeg, and was buried in the old Rahan Cemetery under a yew tree which stands nearly in the centre of the graveyard. No cross marks the spot. Father John Curtis was then Rector of the college. There were eleven other Jesuits in the college at the time. R.I.P.

BROTHER PATRICK BYRNE.

Brother Byrne, also a native of Meath, was born on the 9th of May, 1814. He entered the Society on the 1st of February, 1843, being then in his 29th year. He only lived seven years in the Society, dying very suddenly on the 28th of April, 1850. At a coroner's inquest on his death, the verdict was, "His death a visitation of God." He was land steward at Tullabeg. Father Bracken was then the Rector. He was buried in the old cemetery at Rahan, in the same grave with Brother Gaffney. R.I.P.

BROTHER PETER EGAN.

Brother Egan, Temporal Coadjutor, was born at Edenderry, in the King's County, on the 2nd of February, 1788. He was brought up very piously by his good parents, whose ancestors made many sacrifices for the ancient faith. He served his time as a shoemaker, and in his 28th year became a postulant, and joined the Society on the 1st of February, 1819. Finishing his noviceship at Clongowes, he was employed in the humblest offices of the house. His next home was Tullabeg, where he lived for 28 years. A truly edifying religious; he was an example of every virtue, both to Ours and to externs. Love of prayer, great devotion to the Blessed Virgin, modesty, industry, meekness, and, above all, love for fraternal charity, were the virtues of which everybody gave testimony in his regard. Obedience was his great virtue, and he was most careful in fulfilling the smallest orders at the exact time, as is proved by the following fact. During very many years his duty was to ring the bell for class hours, and at the end of recreation, and never once did it happen that he was late to give the sign for the next duty. He died on the 2nd of March, 1855. He was buried in the old Rahan Cemetery, quite close to the south wall. R.I.P.

BROTHER LAURENCE TOOLE, TEMP. COADJ.

Brother Toole was born in the County Wexford, on the 10th of August, 1794. His parents were very pious Catholics, nad made very many sacrifices during the troubled times for the old creed.

Laurence was a very talented boy, and had he had better opportunities, might have become a distinguished man in his day. He was brought up very innocently, and, as the Historiographer of the times puts it, "free from the contagion of the world." When quite a young man he was anxious to become a Religious, but his aged parents stood in need of his help, and he became a carpenter and thus supported them. On their demise, tired of the world and fearful of its dangers, he asked admission, and became a postulant. He commenced the regular noviceship on the Feast of St. Stanislaus, 1825. He lived about 40 years as a Jesuit, and was always the same, no matter where obedience placed him. Modesty, humility, and fraternal charity were his favourite virtues. Worn out by labours, even when Superiors released him from work, he still continued to keep himself engaged; he was never content to be idle. He spent only a few years in Clongowes. He was also for a while in the Dublin residence, and the rest of his religious life in Tullabeg. He lies buried in the old Rahan Cemetery, beside Brother Egan. He died in the same sentiments as those in which he had lived, on the 25th of May, 1865. "Absconditi cordis homo in incorruptibili quiete et modesto spiritu, est locuples apud Deum." R.I.P.

BROTHER JOHN MULLIGAN.

The late Father John Grene, S.J., writes about Brother Mulligan thus: "Vir bonus, simplex ac devotione plenus." According to a statement of his, left in his own handwriting, he was born in the King's County, on the 20th of May, 1788, and not on the 12th of May, 1789, as we find in Catalogues. Father Robert St. Leger admitted him as a temporal coadjutor on the 1st of February, 1817, at Tullabeg, along with Brothers Cleary, Egan, Nelson, Plunkett, Sherlock, and Thomas Devitt. All, with the exception of the last named, persevered to the end. Another biographer writes thus of him:—"While still a young man, John Mulligan went to Dublin, where he learnt tailoring. He was a postulant at Clongowes in 1815, where he afterwards spent a few years as tailor and in charge of the clothes department. The rest of his life was spent in Tullabeg. Besides making and mending all the clothes, he was sacristan in the public church. It was as sacristan he showed his zeal for souls by exhorting all he came across 'to a better life, especially to Confession, according to the rule.'" Brother Mulligan had a long illness. The end came quite peacefully on the 11th of January, 1870. He was buried on the evening of the 13th in the plot set aside for Ours in the old Rahan Cemetery. R.I.P.

BROTHER JAMES SINNOTT, SCHOLASTIC.

On the 20th of Iay, 1865, Brother James Sinnott, Scholastic, died at Tullabeg College, in his 22nd year. He was born of pious parents in Dublin on the 7th July, 1843. Having been brought up very carefully at home, he was first sent to Belvedere College. He afterwards went to Clongowes, where he remained for two years. He entered the Society at Milltown Park, and at the end of his noviceship was sent to study Rhetoric in Roehampton. Recalled to Ireland at the end of the year, he was appointed to Tullabeg as Prefect. He spent about eight months at this work, when in the month of May, he caught fever. The doctor was sent for, and no one doubted but that he would recover. He wished, however, to be ready, and made his Confession to the Father Rector. On the 20th, beyond all expectation, the malignancy of the fever declared itself. Scarcely was there time to anoint him when he ceased to breathe. He was buried in the old Rahan Cemetery, in a little plot set aside in 1855 for Ours. R.I.P.

THE FOLLOWING ELEVEN LIVES WERE DRAWN UP FROM NOTES WRITTEN IN JANUARY, 1877, BY THE LATE FR. JOHN CURTIS, IN HIS 83RD YEAR.

FATHER WILLIAM O'BRIEN.

Father O'Brien was born in Dublin, August 15th, 1795. He had an uncle in the Order of St. Francis. He came to Stonyhurst about the year 1811, and read there Grammar, Humanities, and Rhetoric. He had a powerful memory. Having entered on September 7th, 1814, he made his novitiate under Father Powden, at Hodder, and in 1816, came to Clongowes with Father Haley. I followed them there in November of the same year. Father O'Brien made one year's Philosophy at Clongowes, where he also studied theology. I have no recollection of his having gone elsewhere for studies. His permanent office, as far as I recollect, was that of Praefectus Morum. He was an edifying religious, though somewhat peculiar and rather severe. He was from 1816

to 1843 in Clongowes. In 1843 he was transferred to the English Mission, where he laboured with zeal to his death, which occurred at Pylewell, Hants, on the 1st of October, 1851. He made his last vows July 31st, 1841.

FATHER CHARLES AYLMER.

Father Aylmer was born at Painstown, in the County Kildare, on August 29th 1786. He entered the Society at Stonyhurst College, May 21st, 1808, where he had studied Grammar, Humanities, and Rhetoric. He went to Sicily with Messrs. St. Leger, Esmonde, Ferley, Butler, and Cogan. He took his degree as Doctor of Divinity in Palermo in 1814, and was present, with other Fathers, at the establishment of the Society at Rome by Pius VII., July, 1814. He was for a short time minister at Clongowes, and was appointed its Rector in 1817 by Father Grivelle, the Visitor. In 1818 Clongowes was closed owing to typhus fever, and immediately he built the present study-place and refectory. In 1821 he went to Dublin, where he remained till his death. He was Superior of the Dublin residence in 1816, 1822, and 1841. In the year 1829 the first stone of the new church of St. Francis Xavier was laid during the Rectorship of Father Alymer. The chapel in Hardwicke Street was converted into a school, and became the germ of the present College of St. Francis Xavier. Father Alymer was an edifying religious man, possessed of moderate, but useful, talents; a zealous, pious, and indefatigable missioner, a man of good sense, sound judgment, and fortitude. He promoted much in Dublin a society for the printing and distribution of cheap Catholic books of piety, when it was much needed. He was subject to a hereditary disease of the heart, which caused his death in a manner similar to that of his father. His end was very sudden, time scarce being given to complete the Sacrament of Extreme Unction. R.I.P. His brother was an officer of the Austrian Cuirassiers, and was considered one of the best swordsmen in that service. There is a sketch of Father Aylmer in Caballero's "Scriptores S.J.," and in De Backer's "Bibliotheque."

FATHER JOHN SHINE.

Father Shine was born (probably in Kerry*) on the 4th of March, 1791. He entered the Society at Hodder, Stonyhurst, September 7th, 1809. He studied Humanities, Rhetoric, and Philosophy at the College, Stonyhurst. He was one of the first three Professors at Clongowes in 1814, where he remained for many years. He was a man of very considerable talents, and

*Battersby says he was born in Dublin.

taught with great success. His pupils have done much honour to him and to the Society by their talents and virtue. He was a man of literary taste, and translated a drama from the Italian, for the use of the pupils at Clongowes, which was much admired. Dr. Oliver, his master, says of him in his "Collectania," that "he passed among his brethren for a very superior classical scholar. "Sit propitius Amico veteri et Praeceptori." About the year 1830 he was sent to Dublin, where he taught in the school, and performed the duties of Missioner in the church with great zeal. His health was uncertain, and in the year 1834, being seized with the cholera, at that time raging in Dublin, he went to his reward, with the reputation of an edifying religious. He died in a house in Upper Gardiner Street, opposite the church, but higher up, towards Drumcondra. R.I.P.

FATHER CHARLES FERGUSON.

Father Ferguson was born at Limerick, 23rd June, 1808, and was a student in the Irish College in Rome, where he entered the Society. He made his novitiate and higher studies there, and after his return to Ireland he taught grammar at Tullabeg for a short time. About 1835 he was stationed in Dublin, where he laboured with great zeal and edification till his death about 1843. Father Ferguson was eloquent, laborious, and full of energy, until his health failed. He was sent to travel to recover it, but he seemed rather to require rest. He had been appointed Rector of the College of St. Francis Xavier, and for the benefit of the air he was staying at Rathmines, in the house of a friend, when one day he found his sight suddenly fail him when conversing with those around. Suspecting the approach of death, a friend ran for a priest, but he did not, I believe, arrive in time. Father Ferguson was thus deprived of the consolation of the last rites, but he was a pious and holy priest. R.I.P.

FATHER ROBERT O'FERRALL.

Father O'Ferrall was born in the County Kildare, on the 3rd of November, 1803. He was, according to the late Father Grene, a descendant of Rory O'More, and brother to Richard O'Ferrall, the Governor of Malta, in the critical years of 1848, '49, and '50. He studied Grammar, Humanities, and Rhetoric at Clongowes. Having entered the Society on the 19th of September, 1823, he made his novitiate in France, and taught in Tullabeg College, where he was ordained priest on the 22nd of September, 1832, by Dr. Cantwell, Bishop of Meath, from whom he had received

minor orders, sub-deaconate, and deaconate, on September 18th, 19th, and 21st. In 1833 and 1834 he was stationed in Dublin, and with Father Shine laboured in the church, and, of course, in the school. During the cholera he was sent to his father's house, in Balyna, County Kildare, perhaps to escape it, or rather to check it. Father Shine's death had made a great impression on him. But heaven had destined him for an everlasting crown and a speedy reward for his great piety. Reaching his father's residence in the evening, next day his remains were carried out for interment. He lies buried in the family vault. He died on the 7th of August, 1834. He was a man of sterling honour, high principle, strict observance, and solid piety. R.I.P.

FATHER ROBERT ST. LEGER.

Father R. St. Leger was born in Waterford, February 8th, 1788. He studied Humanities and Rhetoric at Stonyhurst. He joined the Society on the 7th of September, 1807. He was one of the band that were sent to Sicily, where he studied Philosophy, and Theology during, perhaps, six years, taking the degree of D.D. He was nephew of Father John St. Leger, who lived in the old Society, and brother of another Father John St. Leger. He returned to Ireland about the year 1815, and was on the mission in Waterford for a short time. In the year 1817, he was sent to Tullabeg to establish the novitiate there, and to open a small school. The latter became the germ of the famous St. Stanislaus College. For some years the house was oppressed with extreme poverty and debts, so that Father St. Leger could not appear, I believe, for a time without danger of being arrested. His brother, however, having completed his novitiate under him, displayed considerable talent for economy and the management of the school, the debts were cleared away, and the number of pupils increased. It was an error in the government of Father St. Leger that he placed undue confidence in the tact of his brother, who acted as Procurator. The economy adopted was rather severe. A Visitor was sent from England, and Father St. Leger was soon removed. He was appointed Provincial in 1830, and again in 1841. His brother was Rector of Tullabeg for a year, where Father Robert St. Leger also resided. He had the happiness of entertaining Father Roothan of happy memory (October, 1849). In 1834 he was sent to Calcutta as Vicar-Apostolic, and was accompanied by his brother. It was unfortunate that the English Province opened a school in the city at the same time, as Father St. Leger and the Rector of the school were at variance in their views. He wished to promote the mission, and the Rector was more zealous for his embryo college. Complaints were sent

to Rome, and, perhaps, too readily believed by the General. Father St. Leger ceased to feel content with his position, and after some time was recalled. About the year 1840 he was appointed Rector of Clongowes, which was then in great difficulties and oppressed with debt. He was next appointed Vice-Provincial and held the office nine years. He was succeeded in the office in 1851 by Father John Curtis, and went to reside at Killiney, where a small house was hired, with a view of building a church. Circumstances having prevented this undertaking, Father St. Leger returned to Dublin and remained at the residence of St. Francis Xavier to the time of his edifying death. He had been gradually failing, and was incapable of much duty. He was a saintly and spiritual man, and was always held in high respect, both in the Society and by externs. The suavity of his manners won all who approached him. At his first coming to Ireland from Sicily his fervour for austerity caused him to apply for permission to abstain permanently from flesh meat, which was refused. He loved the Cross, and asked others to procure him that grace by their prayers. He did not fail to obtain it. He was, however, a man of strong will, and adhered sometimes too rigidly to his own views. He was possessed of a considerable share of erudition and literary knowledge, and was a good theologian. He was remarkable for gentleness of disposition, clearness of mind, and accurate knowledge. His mind became weak in his last illness, which was protracted and severe. He died on the 22nd of June, 1856. R.I.P.

FATHER JOHN ST. LEGER

Was born in Waterford, 25th June, 1798, and studied Humanities and Rhetoric at Clongowes Wood, and entered his novitiate under his brother at Tullabeg soon after the house had been opened in 1817. Here also he made his studies of Philosophy and Theology. In due time he was ordained and laboured more or less in the ministry. He was admired as an energetic and eloquent preacher. He possessed the useful talent of introducing in his compositions the beautiful and forcible language of others without allowing it to be perceived. In 1834 he accompanied his brother to India, and for some time discharged, with great zeal and edification, the office of military chaplain in the station for the British army at Dumdum, near Calcutta. In India his eloquence was particularly celebrated. On his return to Ireland about 1840, he resumed for one year the office of Rector at Tullabeg College, which he had exercised for some years before his departure to India. He was remarkable for his successful management of temporal affairs, his rigid economy and attachment to poverty. Before his residence in India, he was a victim to the torturing disease of neuralgia, which he bore with much fortitude.

Having left Tullabeg about 1842, he spent some months at Killiney with his brother, and then was stationed with him at the residence of St. Francis Xavier, Dublin. His usual office, however, was that of Operarius, which he exercised with great zeal and edification for many years. His death was rather sudden, being caused by paralysis. He died on the 27th of December, 1868. R.I.P.

FATHER PATRICK MORAN.

Father Moran, born in Wicklow, entered the Society at Hodder, 7th September, 1810. He came to Clongowes in the year 1816, with Brothers Mullen and Shea, and the other juniors, Frasers, etc., of course none of them being ordained. BB. Mullen and Moran were prefects, *Arcades ambo*, and at the same time they were students in Theology. After some time they were ordained, and about the year 1825 Father Moran was placed as missioner at the small chapel in Hardwicke Street, Dublin. He continued there about two years, and then went on the foreign mission to Buenos Ayres, where some Irish were settled. Father Moran was an edifying religious man, but of very moderate abilities. He died shortly after at Buenos Ayres, April 30th, 1830.

FATHER JOHN HEARNE.

Father Hearne was born at Carrick-on-Suir on the 17th of February, 1808. He was secular priest on the mission in Canchester, when he entered the Society (27th June, 1835). Having completed his novitiate, I know not where, he was employed in teaching Grammar in the College of Tullabeg for some years. A young priest, a friend of his, applied for admission to the Society, but having been disappointed through an accidental misunderstanding with the Provincial, Father Hearne applied for permission to join the mission of Wigan in the English Province. He was of an ardent spirit, not always under sufficient control, but was otherwise a very edifying priest. He laboured with great zeal till his death on the 29th of April, 1847.

BROTHER PETER PLUNKETT.

Brother Plunkett was born on the 26th of January, 1794, and was the son of a lady who was housekeeper, or held some office, in Dublin Castle. He was one of the first lay Brothers who were at Clongowes Wood at the opening of the house. He was, after some years, sent to the small chapel in Hardwicke Street, and from that accompanied the Fathers to the residence of St. Francis

Xavier, Gardiner Street. He was at the same time tailor, cook, sacristan, buyer, dispenser, and refectorian, always laborious, pious, simple, and edifying, though often suffering from ill-health. He died of the lingering disease of consumption, or something similar, on the 20th of March, 1846.

BROTHER TERENCE O'BRIEN.

Brother Terence O'Brien entered the Society 3rd December, 1827. He was a carpenter by trade, and very skilful. He spent three years on probation at Clongowes. He made his novitiate at Tullabeg, and while the Church of St. Francis Xavier in Dublin was in progress of erection, he was stationed there. The cholera having reached Dublin, he was seized with the infection, and being removed to the common hospital, under the care of the Sisters of Charity, he there expired on the 2nd of July, 1832. R.I.P.

VOYAGE TO PALERMO AND BACK.

Rev. M. Betagh,
Cook-street, Dublin.

Rev. Dear Sir,—About three weeks ago I informed you that we proposed, towards the end of this month, sending some of the Irish Eleven to Palermo, in order to finish their studies there, and to obtain ordinations. For this end, we wrote to our friend Mr. George Clifford, at Liverpool, to inquire whether there would be any ship sailing from thence for Palermo, about that time. Mr. Clifford, finding a good ship, with proper accommodations, ready to sail, engaged with the captain to take six of our young men, binding himself to forfeit the whole passage money if he did not get on board by the 5th of this month. Thus we were obliged by the contract to send the young men immediately to Liverpool; and by a letter from one of them, they were going on board on the 4th, and I suppose they have sailed before this. The names of the young men are:—Bartholomew Esmonde, from Kildare; Paul Ferley, Dublin; Charles Aylmer, from Kildare; Robert St. Leger, Waterford; Edmond Cogan, Cork; James Butler, Dublin. The two first are not on the Irish Establishment. It was the free voluntary choice of them all to go. They are all young men of abilities, have done very well in their studies here, and are likely to do credit to their country; and Mr. Plowden speaks much in praise of them all. As time was pressing

we could not wait for your answer to my late letter, which I hope you received. The Rev. Mr. Stone will return home to-morrow. We are all very well, and our new building rises fast and well.

I am, with great esteem and regard,
Your humble Servant,
NICHOLAS SEWELL, S.J.

STONYHURST, *7th July*, 1809.

Of this little band of brothers Bartholomew Esmonde was only nineteen years old, and none of the others was more than a year or two older. They had for two or three years been preparing themselves to be members of the Society of Jesus, of which the restoration was then eagerly expected throughout the Church. Before this, a brave Dutch lad, called John Roothaan, afterwards to be one of the greatest generals of the Society, had made his way into Russia with a similar ambition. The Society had already been restored in the kingdom of the Two Sicilies; and thither repair the young Irish recruits, to be trained for service.

> "Oh, brave young men, my love, my pride, my promise,
> 'Tis on you my hopes are set."

So the Society of Jesus might have addressed them; and they did not disappoint her hopes. Those who came most prominently to the front in after life were Father Esmonde, so long distinguished as a preacher, and Father Robert St. Leger, who was Vicar-Apostolic in Calcutta, and more than once the chief Superior of the Jesuits in Ireland. The latter died in 1856, and the former in 1862. Father Aylmer, too, was well known in his day as the second Rector of Clongowes, after Father Peter Kenney, and as one of the founders of St. Francis Xavier's, in Gardiner Street, Dublin. Father Paul Ferley (whom Battersby's Irish Catholic Directory miscalls Farrelly) devoted himself chiefly to the laborious work of teaching till his death in 1850; and Father Butler showed immense energy in the same work till his death, thirty years earlier. Edmund Cogan died after a year in Sicily. Who knows what his eternal reward may be, compared with those who were left to "bear the burden of the day and the heats?" It is not a sum in simple proportion. "Being made perfect in a short space, he fulfilled a long time."

Such was the band of Irish youths who, in the summer of 1809, sailed from Liverpool for Sicily. One of the number, Bartholomew Esmonde, drew up a little narrative of the voyage, which lies before me here. I transcribe it, without any change, from his clear handwriting:—

AD MAJOREM DEI GLORIAM.

On Wednesday, 5th of July, 1809, in the evening, we went on board "The Lascelles" at Liverpool. She lay high up in the

river, with a rich cargo, valued about £30,000, in bales of cloth and Manchester stuffs. The ports for which she was destined were Gibraltar, Palermo—where we were to land—Messina, Malta, and Smyrna. She was a new vessel (this being her second voyage), built at Hull; and she mounted ten guns, two swivels, and had nineteen hands, besides seven passengers.

The next morning, being the 6th of July, we fell down the river to the magazines, where we took in our ammunition. We passed the rock with the evening tide, and soon after parted with our pilot. The wind was fresh and remarkably favourable, and carried us in less than nine hours within sight of the Hill of Howth. Here our captain, wearied with the business of the day, retired to the cabin to take some rest. He there happened to cast his eyes on a compass, which he always kept directly over his hammock—the sailors call this compass a tell-tale. It was a fortunate precaution for us, for the sailor who held the helm had drunk rather too freely, and was steering the ship directly towards the Wicklow coast, so that, if he had not been removed from this post, we should have been stranded in less than half-an-hour. After this, our run down the Channel, keeping close to the Irish coast, was remarkably quick. On the evening of the second day from Liverpool we passed the Tuskar Rock, and the following day made Cape Clear, the most southern point of Ireland. We then stretched out into the Atlantic across the Bay of Biscay. On July 12th we made the latitude of Cape Finisterre, though we were too far out to see the land.

The first land we saw was the Burlings Rocks, off the coast of Portugal. Here the wind fell entirely, and we were becalmed for nearly six days. During the calm our captain amused himself by boarding several Portuguese coasters. We got from them different kinds of provisions, garden herbs, lemons, fish, etc.

Before we left the Burlings, our captain exercised us in the use of our muskets, in order to prepare us to meet privateers, as ours was a ship running without convoy. At length the breeze freshened up and carried us down the coast of Portugal and Spain to Cape Trafalgar, rendered famous by the victory and death of Lord Nelson. Thence we bore down for the Straits (called by the sailors "the gut"). Before we entered them we were stopped and boarded by an English frigate, the "Hyperion." Her officer, who came to examine our papers and the men's protections, obliged us to lie by for two hours while he performed what he called his duty. Among our sailors was one unfortunate Irishman who was set down in the ship's register as "subject of Great Britain," but who now declared himself to be an American citizen, and produced an American protection as such. But on being questioned more narrowly he had the ill-luck to produce a paper specifying that he was a British subject, had served several years in the English navy, and had received his discharge during the last

peace. This settled the business, and the poor fellow was instantly taken from us.

This matter detained us so long that it was dark before we entered the Straits, so that we had not the pleasure of seeing the coasts on either side, except by the faint glimmer of the moon. Early in the morning we found ourselves at the entrance of the Bay of Gibraltar. The high hills on each side were covered with clouds, especially the adamantine Rock of Gibraltar. As usual, the appearance of the Rock, and still more of the town, by no means came up to the idea that I had formed of them.

There was little or no wind, so that we were obliged to tow our vessel with boats up to the place of anchorage, which was directly under the Rock. Here we were boarded by an officer from another frigate, the "Porcupine," who pressed another of our men.

We lay six days in the bay unloading our cargo. Five other captains, tired with waiting for convoys from England, agreed to sail with us. As some of them were armed, we thought we should be able to meet any of the privateers, with which, we were told, the Mediterranean swarmed. On the 28th July, about nine o'clock at night, we weighed anchor. By some mismanagement the others who had agreed to accompany us, left us to ourselves. We kept close to the Barbary coast, where the current from the Atlantic is stronger.

On Monday, July 31st (strange that the young novice does not link with this date the Feast of St. Ignatius), early in the morning, we descried two sails. One of them we imagined to be one of those that had agreed to come with us from Gibraltar. About two o'clock we came up with her, but she proved not to be what we had expected. She appeared to mount eighteen guns, and we had little doubt of her being a privateer. All hands were instantly called on deck, the drum beat to quarters, and everything was prepared for action. The passengers were armed with muskets, though some had scarce ever fired a shot before. We may thank heaven that their unskilfulness did not prove more fatal to us than the imaginary privateer. She proved to be an American schooner, bound for Cagliari, in Sardinia, and had but one small gun, the rest being painted portholes. The schooner begged to accompany us; and the following day another American brig joined our company. For two or three days the wind was most favourable, and we expected to be able to make the south of Sardinia, and thence to direct our course straight to Palermo: for we imagined that the more we kept clear of the African coast, the less liable we should be to fall in with privateers. But during the night the wind entirely changed and carried us, much against our will, towards the Barbary shores.

The first land we made was Cape Bugaroni. Here we saw several flocks of flying fish, and the sea swarmed with many

other kinds of fish, but we caught none. Our fishing, however, was soon over. The next day we had something more serious to do.

In the morning of the 7th of August the Island of Galita was in sight. I shall remember it for many a long day. About eight o'clock we perceived a sail making towards us from under the African coast. The American schooner, which had a most warlike appearance, fired her one gun, hoisted signals, and seemed prepared to give chase to the privateer. The enemy was disconcerted at this: she kept at a respectful distance for some time, and at length tacked about and made off entirely.

While we were congratulating ourselves upon this escape, we little thought that the hour had arrived in which all our fears were to be realised. We were all at dinner about half-past two o'clock, when we were told that a strange sail was in sight, bearing down towards us before the wind. We waited with impatience till her nearer approach should discover to us what we had to expect. I never saw a vessel sail so fast; in less than an hour she must have run at least fourteen miles. Our decks were instantly cleared, and each man was at his post ready for action. The seven passengers also had their stations allotted to them. Our crew consisted of only seventeen, of whom five or six were sick, and four were mere boys.

The object of our fears was almost within gun-shot. The sight of her alone was enough to make us despair. She was a ship with three masts, rigged partly with square sails, partly (like most privateers) with that peculiar rigging, which they call Latin, remarkably easy to manage, and fitted entirely for the light winds of the Mediterranean. She showed the Algerine colours, and for some time we were uncertain whether she was a friend or an enemy. Our captain suspecting that, if they retired for the present, they might possibly surprise us during the night, was anxious to bring the affair to a conclusion before dark. He made use both of strong language and strong liquor to encourage our men, and ordered a gun to be fired, in token of defiance. The enemy hauled up her courses, as the sailors term it, and advanced with a large sweep of oars, still under Algerine colours. At length she hoisted the French flag and long pendant, and discharged her whole broadside upon us. The balls all whizzed over our heads through the sails, etc. We answered them with a full broadside, of which almost every shot told. They tried to come closer and board us, but again our cannons made them keep off. For about an hour both sides kept up a very brisk fire. At length the enemy began to take almost entirely to the small arms. We stood all the time to our cannons, always loaded with both ball and canister, which must have done sad execution amongst the enemy, as their deck was so crowded. In the heat of the action an accident happened which was near proving fatal to us. One of

the boys, bringing up three or four cartridges at a time, a spark of fire fell on them and caused a dreadful explosion. The boy and the captain himself were caught up by it, and three others were dreadfully burned. All that part of the ship was in a blaze, and I and one of my companions got a good singeing, but escaped unhurt.

As soon as the explosion was over, we gave a loud hurrah and renewed the engagement, which now was near an end. I shall ever consider it a Providential interference of heaven that we were able to beat off a vessel of such superior force without even as much as a single man being wounded by the enemy's fire, which pierced our masts and sails in several places.

About a quarter before four o'clock the privateer began to slacken fire, and to keep at a greater distance. We continued a constant fire till past four, when they were completely driven from their post and obliged to fly. They must have received great damage, otherwise they would never have run off as they did, crowding all sail and standing in directly for the shore. We followed them, not with any hope or wish of overtaking them, but to show we were ready for them again, in case they should attempt anything during the night; but they seemed to have no such inclination.

When it was dark, we tacked about and continued our course. At the commencement of the action the captain, in order to encourage his men, promised them three days' liberty when they should reach Palermo, besides £5 to drink. It was surprising to see what effect this trifling promise had upon them. It was all the subject of their talk after the battle, instead of thanking heaven for their escape.

We directed our course towards the north, in order to keep clear of the Isles of Maritimo, etc., on the north-west coast of Sicily: for, though these islands belong to Sicily, the privateers are not afraid to anchor directly under them, so that from here to Cape Bond is the most dangerous part of the Mediterranean.

About ten o'clock the wind began to rise, and during the night increased to a violent gale; and we then witnessed the heaviest sea we had experienced since we left England.

We were more than once alarmed at the appearance of a strange sail. The poet sings:—

"The window shakes, the miser quakes."

He might have said of us, with equal truth:—

"A sail appears, again their fears renew."

When the unwelcome cry came from the masthead of "a sail in sight," the manner in which the men received the summons to

prepare showed me we should have fallen an easy prey if attacked.

The day before we had expended four barrels of powder, and only two remained. Besides, six of our men were sick, and had been so for a considerable time. Our captain and four others were so much burnt as to be of no service whatever. Fortunately the vessel proved to be the American schooner which had abandoned us the day before at the commencement of the engagement. The captain congratulated us on our escape, and told us that the reason why he had left us was that, seeing the strange ship bearing down upon us, under Turkish colours, he was obliged to fly for fear of being made prisoners by the Turks, as he had lost his Mediterranean passport. He advised us to put into Cagliari, from which we were but thirty miles distant, in order to refresh our men, and proceed to Palermo with the next fair wind, adding that probably we should also have the advantage of a convoy. But the desire of reaching our destined port made us undervalue every other consideration. We accordingly parted with the American, and abandoned all thoughts of Cagliari.

In the beginning of the night the wind was favourable, so that we hoped to reach the Bay of Palermo in thirty-six hours; but in the morning the breeze died away, and all our fears redoubled. Late in the day we were favoured with a slight breeze, which carried us as far as the small Island of Ustica, where we found ourselves on the morning of the 10th of August. Here every breath of wind failed us, and for the three succeeding days we had the mortification of enduring the scorching sun, and, what is stilll worse, a Mediterranean calm, when almost within sight of Palermo. We might, indeed, have entered the port during any of these three nights, for, though there was a perfect calm by day, we had always at night as much wind as would have answered our purpose. But our captain was so much burned by the explosion, which I mentioned, that he could neither see nor handle the charts or compass; and he was afraid to venture into the port in the dark, as he had never been there before. At length, on the morning of the 14th, we advanced as far as the entrance of the bay. Here we were again becalmed, so that we were obliged to do as we had done at Gibraltar, that is, to hire a couple of boats to tow us into harbour; we finally cast anchor at noon-day on the Feast of the Assumption of Our Blessed Lady, 1809."

The return journey was not made by the persons with whom the first part of the narrative has been concerned. Edmund Cogan was buried in Sicily. The others, after their theological course was completed, came home to their work in Ireland, by way of Rome.

We know no particulars of the journey back from Palermo of those whom we have accompanied on their journey to that Sicilian town. But soon after them came home from the same

novitiate a good lay-brother, Philip Reilly, whose venerable figure at a much later date will still be recalled by many who saw him at St. Francis Xavier's Church, in Upper Gardiner Street, Dublin, where he discharged for many years the duties of sacristan. Two or three of his letters relating to his homeward voyage lie here before me, having been preserved probably on account of the books that are so often referred to in them. These books had been purchased in Italy, in order to form the nucleus of a library in the newly-opened college of Clongowes Wood. The following letter bears the address:—"For the Rev. Peter Kenney, Clongowes Wood, Naas," and a coarsely-printed stamp, "Youghall (sic) Ship Letter."

YOUGHAL,
10th October, 1815.

REV. DEAR FATHER,—After a long and dangerous voyage, I have at last arrived in this harbour, having sailed from Palermo on the 26th of July (as my letter must have informed you) in the schooner "Mary," of Belfast, bound for said town, with all the books on board. We sailed from Palermo for Girginti to take in our cargo of sulphur, on which voyage we were fourteen days. After seven days' stay there we set out for old Ireland; and after a long passage of fifty-four days, without touching at any place, we last night put in here in distress.

This is but little of my sufferings. The captain, who is a drunken rascal, had put to sea without laying in scarcely any provisions, and we have been reduced to the utmost misery. These six weeks we had not a morsel of bread but that which could walk with vermin. Our tea and sugar were ended before we reached the Straits of Gibraltar, and for twelve days we have been on a miserable allowance of bread and beef. All this will appear nothing when I tell you I have twice been on the brink of eternity, with all hands on board, once in the Mediterranean, and last night on the mouth of this harbour, by drunken fits of the captain. Last night the ship struck twice or thrice on the bar here; and, if God had not spared us, we should all have settled our accounts in eternity. I do not know whether we shall be allowed to ride our quarantine here, or whether we shall be sent to Belfast; of which I shall give you the first notice, that you may send me the amount of the freight of the books, which will be from £16 to £20, as I believe they will measure three tons. I am of opinion that, should I get the books free of duty into any of these harbours, I ought not to trust them again by sea to Dublin. If you could make interest with the Commissioners, it would be well; of all which you will inform me after my next. Pray much for me. I know not what may yet happen to me. Give my love to all. Your affectionate son,

P. M. REILLY.

Rev. PETER KENNEY,
CLONGOWES WOOD,
NAAS.

REV. DEAR FATHER,—After the many scenes of which I have given you notice in my last, I have now to inform you that we have been on Sunday night driven on shore in the Bay of Dundrum in a dreadful storm. Many have been my sufferings during those three months, but

the last has been more dreadful than all together, as I thought every instant would be the last. We sailed from Youghal on Saturday morning, with fine breezes and clear weather, and made Dublin at 12.0 Sunday mid-day. We were, as I have mentioned, bound for Carlingford to have the books taken out. At four o'clock the wind blew so strong from the south-east, and night drawing on, the captain said it would be impossible to put into Carlingford as he did not know the harbour; so he put up the helm and steered the course for Belfast. But to our great surprise, after suffering all the horrors of a stormy night, we found ourselves surrounded by land on all sides in this Bay of Dundrum.

At the instant our ship struck and I thought she was in a thousand pieces. Providence of God! we were not ten perches from a whole shoal of rocks, on which, if she had struck, all the world would not save us. She had struck on a fine sand, and the tide was on the ebb, "Praise the Lord and thank Him for ever."

I suppose you have written to me for Carlingford. The books are yet safe. If you got them insured, let me know; if so you must enter your protest with a magistrate. To-morrow they will be put on shore. They must be carried by land from here to Killough, where they are to remain for fifteen days. You will have to pay 5*d.* per cwt. from hence and storage there. From thence they can be shipped for Dublin. I have received much kindness from the people. The crew have told them I was a person in the clerical way, which, for political reasons, I did not contradict.

Direct for me—Ballykinlar, near Clough—to Mr. Hugh Magauran.

Give my love to all, and tell them I thank them for their prayers.

Your affect.,

P. M. REILLY.

BALLYKINLAR,
23*rd October*, 1815.

P.S.—Sir Nial O'Donnell very kindly left me his address, with a promise to relieve me with money or any other matter that would be wanting. Send me some half notes.

Another brig has been driven in about four hours after us. All hands are saved.

The following is the last of the Killough letters of Brother Reilly:—

Rev. PETER KENNEY,
ENNISKILLEN HOTEL,
DUBLIN.

KILLOUGH, FRIDAY MORNING,
27*th October*, 1815.

REV. DEAR FATHER,—I arrived here yesterday, and have found that the books have not been opened. I have opened them; there are a good many of them much injured. I will this day endeavour to assert them. I believe the only delay of getting them is the sending me money to have them entered, that is the duty. The officer here has been very kind; but this is owing to the interest of our best friend, Mr. Russell. Mrs. Russell invited yesterday the officers to dinner in order that they might be more agreeable. The chief officer gave permission to take out all the polished stone, prints, and private papers. I intend going to Strangford as soon as I have the books assorted, to know if they there

will make me any allowance for the damaged part of the books. You will send me immediately the £20 that they may be sent up as soon as possible. I send you Mr. and Mrs. Russell's compliments. They would not permit me to quit their house to go to town.

Your obedient child,
P. R.

A very brief memoir of the writer himself may not be uninteresting.

Brother Reilly was born in Longford, March 17th, 1784. He entered the Society in Sicily, December, 1812, and made his last vows as Temporal Coadjutor September 8th, 1837, and died at Gardiner Street, July 10th, 1868. It is related of him that whilst at Clongowes one of his duties was the management of a certain important institution called "The Shop." This establishment was only open at certain times, which partly depended on the good humour of the manager, as appears from the following mild epigram perpetrated by some roguish lad:—

"Philip, I say,
"Will you sell to-day?
"No! said Phil, rather dryly,
"Do, Sir, if you please,
"Well, hand me my keys—
"I will—said *Mr.* O'Reilly."

Epigrams are never supposed to be literally true, and the present one implies nothing more than that the good lay-brother was of opinion that a certain amount of external respect is useful, even amongst intimate friends; for, as Dr. Moriarty, of Kerry, said in a Maynooth Retreat, "politeness is the fuel of charity."

LEAF FROM AN OLD ACCOUNT BOOK OF FATHER PETER KENNEY'S ACCOUNT OF THE BOOKS, MARBLES, AND CROSSES OF AGATE FROM SICILY BY BRIG TO BELFAST, STRANDED IN DUNDRUM BAY NEAR KILLOUGH ON THE NIGHT OF 23RD OCT., 1815.

Bound books, paid £6 9*s.* 10*d.*: bought per cwt., and unbound books, £4 17*s.* 4½*d.* Total on both ...	£161	4	8
Cash for extraordinary trouble caused to Mr. Hamilton, officer	5	13	9
Cash for removal		18	0½
Carriage of books—viz., cases, 3 trunks, and 2 small cases from Killough to Grand Canal Harbour, James's-street, Dublin	10	14	6
Carriage of books from the Sand bank to Killough ...	1	5	0
Mr. Reilly's first expenses waiting to see them removed	1	5	10
Cash to Captain in part payment of freight for books	3	5	0
Mr. Reilly's first return to endeavour to arrange the complicated affairs	4	0	0

Mr. Reilly's second return to, and from, Killough, and expenses there	5	11	9
To Mr. Kenney's expenses in Dublin for five weeks on said affair, and expenses attending three memorials to the Treasury Board of Customs and Lord Lieutenant	10	13	8½
To a new hat spoiled with rain and snow, and expenses incurred by illness caught by cold, also chaise to bring Mr. Reilly to town when suddenly called for	4	6	0
To cash paid for freight of said books, order in Council	24	10	0
To cash paid for work		11	4½
	234	0	5½

FATHER EDMUND J. O'REILLY, S.J.

By Father M. Russell, S.J.

Edmund Joseph O'Reilly, Priest of the Society of Jesus, died at Milltown Park, near Dublin, at half-past seven o'clock in the evening of Sunday, November the 10th, 1878.

He was born in London on the 30th of April, 1811, and he was six years old before his parents returned to Ireland. His father died while he was young, leaving him to the care of his pious mother. This lady was one of five sisters, one of whom married the third Lord Kenmare (father to the present Earl), another entered the Visitation Convent at Westbury, in England; another married Mr. Bagot, of Castle Bagot; and the last married the late Mr. Dease, of Turbotstown, father to the Member of Parliament for Queen's County. The father of these ladies and of Mrs. O'Reilly, Mr. Edmund O'Callaghan, of Killegorey, in the county Clare, was mortally wounded in a duel, but survived five days to repent and prepare for his judgment. It is curious to find such a man as Father O'Reilly linked so closely with the bygone age of duelling.

Edmund O'Reilly spent several years of his boyhood at Mount Catherine, a few miles from Limerick, and afterwards in Limerick, in a house opposite the present Provincial Bank in George Street. His first education he received from a private tutor. After two or three years at Clongowes and Maynooth, he went to Rome, about 1830, for his ecclesiastical studies, and spent seven years attending the classes of the Roman College, but residing in the Irish College, of which the late Cardinal Cullen was then president. At the end of a long and distinguished course he gained the degree of Doctor of Divinity, after what is termed a "public act" de universa theologia. On his return to Ireland, after his

ordination in 1838, he obtained by "concursus" the chair of Professor of Theology in Maynooth College, the duties of which he discharged with great zeal and success for thirteen years, his reputation for holiness and piety being as great as his reputation for learning.

In the summer of 1851, he asked to be admitted into the Society of Jesus, and was sent to make his noviceship at Naples. The first news that followed him from Ireland was the announcement of the death of his good mother. No doubt her death-bed was not troubled but consoled by her son's absence on such an errand. Loved and esteemed as he had been by all around him, and loving in return the congenial society of his fellow-professors, and loving, too, the duties of his position which so precisely suited his tastes and his training, it must have been no common sacrifice for Father O'Reilly, in his fortieth year, with his character and habits fully formed, to become a novice and begin again, separating himself from the great college towards which he never ceased to feel a true filial respect and affection. Thirty years after, Maynooth was well represented in the throng that prayed with uncovered heads at his open grave in Glasnevin.

After his novitiate Father O'Reilly was appointed to teach theology at the Jesuit College of St. Beuno's, near St. Asaph's, in North Wales. Returning to Ireland he was, after other employments, made the first Rector of the House of Spiritual Exercises at Milltown Park, near Dublin, in which house, and in which office, he died, having meanwhile been the Irish Provincial of the Order from 1863 to 1870.

Father O'Reilly was chosen as his theologian by Cardinal Cullen (then Archbishop of Armagh), at the Synod of Thurles, in 1850; by Dr. Brown, Bishop of Shrewsbury, at the Synod of Oscot; and at the Synod of Maynooth by Dr. Furlong, Bishop of Ferns, his former colleague as Professor of Theology at Maynooth. When the Catholic University was established in Dublin, Father O'Reilly was named to the Chair of Theology; and the affection and esteem which he could not but feel then for the first Rector of the University, Dr. Newman, remained undiminished till his death; and on Dr. Newman's part, as we shall see, the same feelings have been returned, and have not ceased with the death for which our hearts are in mourning. We may add here that, when Passaglia broke off so miserably in the middle of a brilliant career, the General of the Society of Jesus, Father Beckx, thought of summoning Father O'Reilly to Rome to replace him in the Chair of Theology at the Roman College, but circumstances made another arrangement expedient; and at a conference held some years ago regarding philosophical and theological studies in the Society, Father O'Reilly was chosen to represent all the English-speaking "Provinces"—Ireland, England, Maryland, and the other divisions of the United States.

To the foregoing practical tributes to Father O'Reilly's high standing as a theologian we may join the written testimony of Dr. Newman, who, in his famous "Letter to the Duke of Norfolk," quoting one of his contributions to the "Irish Monthly," calls him expressly "a great authority" and "one of the first theologians of the day;" and of Dr. Ward, so long the learned and zealous editor of the "Dublin Review," who, in reviewing that "Letter," remarked that, "it is a great loss to the Church that so distinguished a theologian as Father O'Reilly has published so little." In January, 1876, Dr. Ward devoted a long article to a few of Father O'Reilly's early contributions to our pages "On the Relations of the Church to Society," ending with the hope that he might "continue his papers through many successive numbers of the "Irish Monthly," so that, when put together, they might form more than one good-sized volume." "Whatever (he adds) is written by so able and so solidly learned a theologian—one so docile to the Church, and so fixed in the ancient theological paths —cannot but be of signal benefit to the Catholic reader in these anxious and perilous times."

It is a pity when real learning is spoiled, as it sometimes is, by the petty weakness of pedantry and vanity. Father O'Reilly was far above such pettiness. Whilst he was, as a competent writer states in the "Freeman's Journal," confessed on all hands to be one of the foremost theologians and canonists of his time;" whilst (to use again the words of the same writer) "his authority was looked up to throughout all Ireland, and the most illustrious personages did not hesitate to seek his opinion on points of theology and sacred learning:" he was personally humble, simple, unaffected, and so completely the reverse of pedantic or ostentatious, that it has a grotesque sound to couple those epithets with his name, even by way of denial. He was as ready to put forth his whole mind and energy in answering a difficulty proposed, or in furnishing information sought, by a novice or lay-brother, as if he were lecturing from the Chair of a University. This was part of the thoroughness and truthfulness of his character which impressed every one who came in contact with him. One who knew him well has claimed for him a mind which never gave to an argument more weight than it had in itself—a mind which guarded itself with the most rigid care against being warped by any passion or prejudice. These qualities, added to his large stores of consummately accurate knowledge, lent a sort of judicial weight to his decisions. "Yes, he will be a great loss," observed a learned and upright judge, from his own point of view, "he was a good opinion." And, indeed, even in questions of civil law, he was no mean authority.

This very informal obituary, mindful of the principle, "laudari a laudato viro," aims chiefly at gathering together the kind words and thoughts of others. One whose name would thus lend weight

to his testimony, when told that Father O'Reilly's death was imminent, exclaimed: "This, indeed, is a year of disasters." He had before his mind the loss which the Irish Church has recently sustained in the premature death of Dr. Conroy, Bishop of Ardagh, and in the unexpected death of Cardinal Cullen. Of course the influence of an unobtrusive religious could not be compared to that exercised by such distinguished prelates—one at the close, and the other seemingly at the beginning, of a momentous ecclesiastical career. But much of the world's best work is done by hidden workers; and still more so with regard to the work of God in his Church.

Very many will eagerly confirm what one of Father O'Reilly's closest friends wrote on hearing of the death of this "most dear friend." "I have never known a more perfect character, or a more blameless life." If that life and that character were fully known to the bitterest enemy of the Church, and of the Order, to which Father O'Reilly belonged, and both of which he loved and honoured with every feeling of his heart and every power of his mind, the enemy could hardly fail to become a friend.

What other features of this character shall we try to describe in the short space which remains to us! The first of the graces for which the priest prays before Mass in the "Ego volo celebrare" is "gaudium cum pace." This joy and peace were given in ample measures to the pure-minded and large-hearted man for whose memory we are striving to inspire our readers with some of the affection and veneration which we can never cease to feel for it. His perfect evenness of temper and sweetness of disposition came not from nature alone, but chiefly from grace. The seriousness, gravity, and solidity of character lent a charm to that honest, hearty laugh which shall never be heard again. There is much truth in what Rochefoucaud says:—"True gentleness can only be found in those who possess a certain firmness." This union of strength and sweetness we claim for Father Edmund O'Reilly; and we claim for him also the perfection which St. James almost defies a human being to acquire:—"If any man offend not in word, the same is a perfect man." "His truthfulness," writes one who lived in close communication with him for years, "was such that I am sure he never spoke a word which was even slightly an exaggerated expression of the mind." We think that we are speaking with his own strictness and accuracy when we add that he was so charitable in conversation as never to hurt, even slightly, the feelings of others.

For charity of another kind he was a proverb. He could not refuse the poor. He would not allow considerate porters to screen him from unworthy applicants; the poor creatures should at least tell their story to himself, and they never told in vain. Not through weakness or foolishness, however amiable, but on principle, he was ingenious in framing excuses for petitioners, whom

some might be ready to denounce as imposters. It was characteristic that, the day before his death, he took the part of some poor person whom a reference to Thom's Directory seemed to convict of a "wrong address." As a branch of this charity to the poor, he was generous in remunerating the hired services rendered to him. Kind and judicious outlay of this sort may be made to have some of the merit of alms-giving.

Nothing could exceed his devotedness to the Church, the serenity of his faith, his deep and solid piety, his exactness and fidelity in everything pertaining to the duties of the priesthood. He it was with whom the saintly Primate, Dr. Dixon, while in Maynooth as a professor, recited the Divine Office every day for years; and with equal care and perfection he discharged this blessed daily burden of prayer till within a day or two of his death. The same faithfulness, serious but never scrupulous, this wise and holy man brought to bear upon every tittle of his obligations, and more than his obligations, as a Jesuit, a priest, and a Christian. "Iste homo perfecit omnia quae locutus est ei Deus." Whatever came to him in any form as God's good pleasure, that he did at once, and did it thoroughly and perfectly. "Perfecit omnia."

Before closing this hurried filial tribute let us again cite the most illustrious of the witnesses we have brought forward. We trust it will not be considered an evil return for great kindness and condescension if, without troubling Dr. Newman further by asking his leave, we venture to quote a few words from a letter which we have received from him while these last pages are going through the press. Writing from the Oratory at Edgebaston on the 16th of November, he speaks of the deceased Father as "one whom he sincerely revered and loved," and he adds:—"He has gone to his reward, and all who knew him must have followed him on his journey with thoughts full of thanksgiving and gladness for what God made him." The same high estimate of Father O'Reilly's character Dr. Newman has conveyed more fully in a letter addressed still later to a friend dear to them both, who has allowed us to take from it these simple and beautiful words:—

"I can't help writing a line to you, to condole with you on the death of dear Father O'Reilly, who, I know, was a great friend of yours. He was a man who impressed all who came near him with his great and high excellence, his simple detachment from all things here; his habit of doing his duties, whatever they were, with all his might; his largeness of soul, and his sweetness and gentleness in his intercourse with others. I have not seen him for twenty years, but his image has been fixed in my memory. To you who knew him well, this a poor portion of what could be said in his praise; but you won't be unwilling to take what I have to give, such as it is."

When death, not without full warning, came near, Father

O'Reilly was not only resigned but cheerful, and even playful and gay. Of his dying moments many touching and edifying things might be told if there were time. He was perfectly master of his faculties till his soul left the body. Three minutes before the end he raised his crucifix to his lips and kissed it twice devoutly, and raised his eyes upward in prayer. His last breath was a prayer. He died as he had lived, full of faith and hope and charity. May he rest in peace, and may our last end be like his!

AN OLD MSS. CATALOGUE OF CLONGOWES, 1820-1821.

(Father Esmonde's Writing.)

P. Esmonde,	Vice-Rector
P. Mathaeus Gahan	Minister
P. Claudius Jautard,	Praef. Spir.
P. Petrus Kenney,	Prof. Dogma and Mor.
P. Paulus Ferley,	Prof. Log., Metaph., Hebr.
P. Gulielmus Dinan,	Proc.
P. Carolus Frazer,	Praef. Stud.
P. Thomas Levins,	Prof. Math.
P. Jacobus Mullen,	Praef. Convict.
Timotheus Maguire,	„ „
Joseph M'Clue,	„ „

THEOL. SCHOL.

—— Carr,	an 4	Concion	bis	Sept. and Apr., Med. F.F.
Gulielmus O'Brien,	„ 4	„	„	Oct. and Maii.
Joannes Weston,	„ 4	„	„	Nov. and Jun
Patritius Bracken,	„ 3	Bidellus, Vist. Exam.		
Henricus Brigham,	„ 3	Concion	bis	Dec. and Jul., Med. F.F.
Bernardus Addis,	„ 2	„	Semel.,	Jan.
Joannes Scott,	„ 2	„	„	Feb.
Gulielmus Waterton,	„ 2	„	„	Mart.

1822-1823.

(Father Haly's Writing.)

P. Petrus Kenney,	Rector
P. Mathaeus Gahan,	Minister.
P. Claudius Jautard,	Praef. Spir.
P. Bartholomaes Esmonde,	„ Convict.
P. Casimir Hlasko,	Prof. Dog. and Mor.
P. Paulus Ferley,	Praef. Stud. Hebr.
P. Franciscus Stackhowski,	P. Dog. and Scrip.
P. Gulielmus Dinan,	Proc.
P. Thomas Levins,	Phil. Nat.
P. Patritius Moran,	Sub. Min.

PRAEF. CONVICT.

Timotheus McGuire, Adam Petryzca, Gulielmus O'Brien.

THEOL. SCHOL.

Joannes Fraser, Henricus Brigham,
Joannes O'Connor, Bernardus Addis,
Joannes Shine, Joannes Scott,
Gulielmus Waterton.

OUR SECOND THEOLOGATE, 1858.

Residentia S. Ignatii, Dublini (28 North Frederick-street, Dublin).

P. Michael O'Ferrall, Sup. a die 1 Nov., 1857., Proc., Lect. s. Script. et jur. canon.
P. Gulielmus Kelly, Min., Lect. theol., dogm., pom., Cons. Au. 1.
P. Daniel Jones, Lect. theol. mor., Praes Collat. cas., Praef. Spir., Admon., Conf. Dom. (In Resid. S. Francisci).
P. Edmundus O'Reilly, Praef. Stud., Lect. theol. dogm. autem., Conf. Dom., Cons. (In Resid. S. Francisci).

AUDITORES THEOLOGIAE.

Anno Quarto.

P. Alfredus Murphy, Bid., Praef sac. dom.
P. Gulielmus O'Callaghan, Visit. Med.

Anno Tertio.

Gulielmus Seaver, Praef. Valetud., Visit. Exam.
Michael Bellew, Bid. schol. dogm.

Anno Secundo.

Carolus Walsh.
Gulielmus Burke.
Thomas Kelly.

Anno Primo.

Jacobus Dalton, Bid. schol. mor.
Silvester O'Callaghan, Aedit.

Coadj.

Gulielmus Frayne, Empt., Coq., Excit. et ad domest.

A.M.D.G.

MINISTERIA SPIRITUALIA.

Octo P.P. S.J. in Hibernia addictorum.

A die 1ª mens. Januarii	1897	A die 1ª mens. Januarii	1898
MINISTERIA	NUMEROUS	MINISTERIA	NUMEROUS
Exer. Spir. Sacerd ...	1	Missiones (per hebdom. 1.)	16
„ „ Vir. Relig. ...	3	„ (per hebdom. 2.)	18
„ „ Monial. ...	32	„ (per hebdom. 3.)	3
„ „ Alum. Eccl. ...	3	Conciones Occasionales. ...	18
„ „ Alum. Secul. ..	3	Confessiones ...	109485
„ „ Sæcularibus ...	2	Communiones ...	121920
„ „ Matrimonia revalid.	6	Visitat. Infirm. ...	450
		Adscript Confrat. SS. Cord.	750
		„ Sod. B. V. M. ...	120
		„ Scapularibus ...	2935

OBSERVANDA.

Medium conservandi et augendi fructus Missionum, quod Patres ad hibent præcipuum, est devotio erga SSm. Cor. Sodalitates B. V. M. vel jam inveniuntur stabilitæ, vel magis sunt accomodatæ ad paucos selectos in pietate fovendos, quam ad populum communiter amplectandum et adjuvandum.

Fidelibus in Hibernia valda sunt cordi scapularia.

OBITUARY.

FATHER FRANCIS MURPHY, S.J.

By a strange coincidence on the 20th of April, as Father Thomas Kelly was peacefully passing away in Gardiner Street, a cablegram arrived announcing the death of Father Francis Murphy in the College of the Society in Melbourne. Father Kelly had been a distinguished pupil in one of the brilliant classes of rhetoric taught by Father Frank Murphy in Clongowes College, and now master and pupil meet together in the mysterious land. Although Father Murphy has been more than a generation away from Dublin, a few words about his career will be acceptable to our readers. Father Frank was many years in Clongowes, pupil and master. It is about sixty years ago since, as a young master, he was the founder and first President of the famous Historical Debating Society, in which, under his guidance, poor Thomas Francis Meagher first learned to be an orator. After his teaching time in Clongowes Father Murphy was sent to Louvain to read Theology. He ended a long and brilliant course by a Solemn Grand Act, as it is called—a rare distinction even among distinguished students of Theology. In the page of preface to the Theses, which he had to defend against all comers, there is, according to the old custom, an elaborate dedication to his uncle, the Most Rev. John Murphy, Bishop of Cork. He was a famous Bishop in his time, who governed the Diocese of Cork for many years, and was deputed by his colleagues to accompany Archbishop Murphy to Rome and defend the rights of Ireland on the Veto question. Father Murphy returned from Louvain to Clongowes, and remained as master for some years in the College. It was a revival time in Clongowes, and many will remember the work done by Father Murphy in the Classes and the Plays, and the strange fascination that he exercised over the scholars. Father Murphy was a ripe classical scholar. In this he resembled his namesake and cousin, Frank Stack Murphy, who wrote the Greek translation for Father Prout's Reliques. About the year 1850 he was removed to Dublin, and after some years teaching in Belvedere College, he began his career of missionary labour in Gardiner Street. This was a remarkable career. He was a favourite preacher and confessor thirty years ago—some will still remember the box near the door, which the poor loved, but all classes competed for the wise counsel and holy guidance of a kind and earnest Director. He was noted for one characteristic in his priestly labours—a fondness for the sick. His bright and cheerful visits were never forgotten. But he broke up this career at the call of what he

thought a high duty. When the Australian Mission was committed to the Irish Province of the Society, and difficulty was found in supplying subjects for this work he volunteered for Australia, and set off one morning for his distant mission without any farewells. Such partings break the heart. After many years of labour he has now passed away at the great age of 84 years. Many, whom he served, as they read these lines, will remember him and pray for him. For those who had the privilege of his intimate friendship, his memory will always live as long as life lasts, undimmed by length of years or distance of clime, for he had all the qualities of truest friendship, strange unselfishness, kindly forbearance, and generous devoted feeling. Father Murphy was son of the late Daniel Murphy, Belleville, Cork.

FATHER THOMAS KELLY, S.J.

WIDESPREAD regret was occasioned in Dublin when the news of the death of the Rev. Thomas Kelly, S.J., at the Presbytery, St. Francis Xavier's, Upper Gardiner Street, became generally known. Father Kelly, who was well known and universally respected, not alone amongst the members of his own Order, but amongst the people of Dublin, departed this life, after a short but severe attack of illness, early Wednesday morning in the 68th year of his age. His death has come as a heavy blow to a large number of the people of Dublin, and more particularly to the numerous poor people in the neighbourhood of St. Francis Xavier's, by whom he was held in reverence and veneration on account of his saintly disposition and his unfailing kindliness of heart, which endeared him to the afflicted and sorrow-stricken, to whom his presence never failed to bring consolation and strength in the hour of suffering and anguish. Esteemed and respected amongst the members of the community, in which the later years of his life were spent, Father Thomas Kelly was, at the same time, one of the most popular of the Jesuit Fathers in Dublin, whether he were regarded in the light of a preacher of the Gospel of Christ and a minister of religion, or as a citizen of this city in which he was born, and for which, to his latest breath, he entertained an ardent and affectionate regard. A profound theologian, a keen student of human nature, and gifted with a natural eloquence, he nevertheless preferred to mould his pulpit ministrations in a homely style, which even the most unlearned of his hearers could grasp without difficulty, while, at the same time, the words which fell from his lips were pregnant with those truths, the realisation and proper understanding of which means so much to the Christian soul. No preacher of his day displayed

a keener perception of the foibles of humanity, or exposed and criticised them in more trenchant style, unalloyed by bitterness, than did Father Thomas Kelly. His treatment of the failings of the world round about him, and of society in general, might at times be flavoured with just a suspicion of sarcasm, but it was sarcasm of a nature which could not wound the most delicate perception, and while it exposed the failing in its true colours, would at times almost provoke the features to relax into a smile. On the other hand none knew better than he how to seize upon the smallest occurrences of the daily routine of life to point the moral which he was endeavouring to inculcate, and in this connection the most trivial circumstance, which the careless and unreflecting would pass by unregarded, often became, under his guidance, the means through which an important truth was drawn home to the minds of a congregation composed of rich and poor, not one of whom could fail to carry away the meaning and the lesson intended to be conveyed.

The following particulars concerning the career of this devoted son of St. Ignatius—the ranks of whose Order in Dublin have of late suffered much loss from the ravages of death—will doubtless prove interesting at this juncture to his many sorrowing friends.

Father Thomas Kelly, born in Dublin in 1829, came of a family which gave more than one of its members to the service of the altar, and it is an interesting fact to note that two of his brothers who have survived him, Father Edward and Father William Kelly, are members of the same Order, and attached to the same community as that to which the deceased belonged. Born in close proximity to the spot where a great portion of his priestly life was to be spent, and in which he was to end a life spent in the service of God and religion, Father Thomas Kelly received his early training in the Jesuit College in Hardwicke Street —the first institution of its kind in Dublin. The school was founded almost contemporaneously with the establishment of the Dublin branch of the Order, by Father Peter Kenney, S.J., and there Father Thomas Kelly received his first training at the hands of the Fathers of an Order, of which he was himself, in time, to become such a distinguished member and ornament. He subsequently attended Belvedere College, which was founded later on, and it was one of his proudest boasts that he was one of the first groups of boys who entered within its walls on the day upon which it was first opened to the Catholic youth of Dublin. From Belvedere College to Clongowes Wood College was an easy and most natural transition in the life of a Jesuit pupil in those early days, and it was accordingly at this last-named famous seat of learning that Father Kelly finished his schoolboy career. Being early drawn towards religion he decided upon enrolling himself in the ranks of his old friends and teachers, the Jesuits, and almost immediately after leaving school he entered the Society of Jesus

as a novice, at Dole, in Burgundy. He was subsequently transferred to Avignon, and while there engaged in the prosecution of his clerical studies, he became one of the victims of the troubles which arose in '48, resulting in the expulsion of the Jesuits from that locality. With the other members of his Order he was compelled to seek refuge from the outburst of anti-Christian hate in England, where he finished his novitiate at Hodder, near Stonyhurst. After a short period spent in Tullabeg he once more returned to his Alma Mater, Belvedere College, this time in the capacity of a teacher, and there he taught for eight years, with great success, his brilliant talents obtaining for him the well-merited reputation of a teacher equally successful in two such widely differing spheres as Science and the Classics. From Belvedere he was sent to St. Bueno's, in North Wales, and thence to Laval, in France, whence he returned to Ireland, and was ordained in Maynooth in 1859. The next few years were spent by him between the houses of the Order in Limerick and Rome. In 1864 he was appointed Rector of the Jesuit College in Limerick, in succession to his brother, Father Edward Kelly, who then became rector of Belvedere College. In Limerick, Father Thomas Kelly remained eight years, during which time he accomplished gigantic work, both in the cause of religion and that of education. While there he built the beautiful church of the Sacred Heart, which, for architectural beauty and splendour of adornment, can hardly be rivalled in this country. During his stay in Limerick he taught assiduously in the schools, preached and attended with unflagging zeal to church work. At the same time he specially endeared himself to all classes of the community by his devotedness to the sorrowful and afflicted.

For the last two years his health had been gradually breaking down, until about two months ago his illness assumed the acute form which terminated in his death, and which deprived the community of St. Francis Xavier's of one who was eminently popular amongst the members of his Order, and at the same time with the lay world outside the ranks of the Jesuit Fathers.

The late esteemed and saintly Jesuit is described by the members of his Order as a man of extraordinary ability, broad-mindedness, and keen intelligence; he was extremely well read, and had amassed a vast amount of information. He was a profound theologian, a great classical scholar and scientific man, while his abilities as a linguist were undeniably strong. He was a man of great judgment and sound common sense; but, above and beyond all, he was a most extraordinarily sympathetic man, and one who, as already pointed out, took his chief delight in spending his time in the alleviation of suffering and the miseries of poverty wherever he encountered them. His loss will be long and sincerely mourned by those who found in him for so many years a friend and father, to whom they might make known their woes and ask for guidance

through the difficult ways of life, confident that the appeal would not be made in vain. Amongst those others who needed not such earthly assistance, but by whom he was equally beloved and revered, his name will long linger in the memories of those who were fortunate enough to possess his friendship. By all alike his death is keenly regretted, and the memory of his holy life and actions will be one of the most cherished traditions of the Dublin Catholics of the present generations for many a day to come.—Taken from the "Daily Nation."

FATHER JOHN MURPHY, S.J.

The Fathers of the Society of Jesus in Sydney have lost one of their most distinguished and most venerated members, and Riverview, picturesque Riverview, is in mourning for its Prefect of Studies. For some eight years past the Very Rev. John Murphy has been part of the happy life at St. Ignatius' College, and there on Sunday last, amidst fond familiar scenes, the true priest, the sound scholar, the successful schoolmaster, and the gracious Christian gentleman breathed his last. In his illness Father Murphy was surrounded by his affectionate brethren, and in the solemn hours of the approaching dissolution no element of holy consolation was wanting. On Sunday morning he said he "felt much stronger." But as the day was drawing to a close he gradually sank, the end coming at six o'clock. Dr. Roth was his medical attendant. His spiritual needs were ministered to by the Very Rev. T. J. Kenny (Superior of the Jesuits), and Father G. Kelly, S.J. The late rev. gentleman came to Australia eight years ago, taking up the position of Prefect of Studies at Riverview, in which position he continued till his death. During the time of his office he took a great interest in all educational movements affecting the colony, figuring prominently whenever his influence could be of service in furthering the interests of higher education. A feature in the annual celebrations at St. Ignatius' was his "Report," containing as it did excellent criticisms of the University Examinations and wise suggestions. Over and over again Father Murphy recommended the University to alter the time-table for its public examinations. This the Senate refused to do for a long time, but eventually Father Murphy made his influence felt, with the result that the examinations are now held in June and November instead of both being held in September, as was the case in former years. By this means the half-yearly holidays do not intervene just before an examination, thus giving the opportunity for six months' uninterrupted study before each exam. That this has proved of great benefit can be seen from the now much-augmented list of Riverview successes each year.

Father Murphy was born in Clonmel, County Tipperary, on the 18th September, 1852. He entered the Catholic University at the age of 14, afterwards studying Litteræ Humaniores at Roehampton, London, matriculating with distinction at the London University. Entering the Society of Jesus on September 28th, 1869, he studied philosophy for three years at the great college of the Society at Stonyhurst. Proceeding to Spain, he made a distinguished course of theology at Ona Breviesca, Spain. Having completed his studies in France, he received a teaching appointment at Clongowes Wood College, County Kildare, the Irish-Catholic "Eton." Here he remained for five years, becoming then Prefect of Studies at St. Stanislaus' College, Tullamore, a college renowned for the brilliant successes of its pupils at the examinations under the Intermediate Education Board, at the Royal University of Ireland, and at the preliminaries for the Royal Military Colleges of Woolwich and Sandhurst, and the higher division of the Indian Civil Service. Ordained priest on July 29th, 1887, he continued at St. Stanislaus', Ireland, till 1889, but suffering from chronic phthisis, he was sent to Australia for the good of his health in 1891.

The deceased came of a very distinguished family. His eldest brother is the Very Rev. Canon Murphy, P.P., of Arran Quay, Dublin, whose many treatises on scientific subjects have placed him in a very prominent position in scientific circles. Brigade-Surgeon Lieutenant-Colonel W. Murphy, D.S.O. (Order of Distinguished Service), at present attached to Tirah Field Force, India, is also a brother. Colonel Murphy went to Malta with native troops under Disraeli's Administration, figuring prominently in the Candahar campaign and other encounters, being frequently mentioned in despatches. The present Rector and Master of Novices at St. Stanislaus' College, Tullamore, Ireland, is also a brother of the deceased priest. His sister was lately Superioress of the Loretto Convent of Dalkey, Ireland, and some time Rectress of the college of the same Order for the higher education of ladies at St. Stephen's Green, Dublin.

THE REQUIEM AND FUNERAL.

At half-past seven on Tuesday, all the Fathers of Riverview and the students assembled at Office and Requiem in the College chapel. The Very Rev. T. Kenny, Superior-General in Australia, was the celebrant of the Mass. There were present the Very Rev. Luke Murphy, S.J., Rector of St. Ignatius' College; Rev. G. Kelly, S.J., Vice-president; Very Rev. J. Dalton, S.J. (founder of Riverview); Rev. J. Tuite, S.J.; Rev. Messrs. Downing, M'Carthy, Golding, Power, O'Mara, Healy Foster, Baker, S.J.

His Eminence the Cardinal Archbishop, and his Lordship the Right Rev. Dr. Higgins, Auxiliary-Bishop of Sydney, who were detained at St. Mary's Cathedral (it was the morning of Archbishop Vaughan's anniversary Requiem), sent messages to the Rector of Riverview expressing their deep sympathy, and regretting their inability to attend.

At a quarter to ten the funeral procession was formed, headed by cross-bearer and acolytes, the students, the visitors, and the Community, in soutane and surplice, following to the college gates. The "Miserere" and "De Profundis" were chanted during the procession. The remains were placed in the hearse and the funeral left the college grounds at 11 o'clock. The cemetery at Gore Hill, North Sydney, was reached an hour later. There the cortege was met by the parochial clergy, Very Rev. A. Sturzo, S.J., Rev. Joseph Brennan, S.J., Rev. T. Gartlan, S.J. (formerly of Riverview), and Rev. Father M'Grath, S.J. The ceremony at the grave was conducted by the Very Rev. J. J. Kenny, S.J. Besides the Jesuit Fathers there were present the Venerable Archpriest Sheehy, O.S.B. (P.P., Ryde), and the Rev. M. Kirby (P.P., Pymble).

Among the lay gentlemen were noticed the Hon. Thomas Dalton, K.C.S.G., M.L.C.; the Hon. L. F. Heydon, M.L.C.,; Alderman B. M'Bride, Mr. N. Joubert, Dr. Rorke, Dr. Roth, Mr. du Boise (Hunter's Hill), and a large number of ex-students, including Mr. Thomas Kelly, B.A. (president of the Ex-students' Union), Mr. George Flannery, LL.B., Mr. J. E. S. Henerie, B L., Mr. P. J. O'Donnell (solicitor), Mr. R. Lenehan (solicitor), Mr. Cahill (solicitor), Mr. H. E. Manning (Sydney University), Messrs. R. and A. O'Connor (sons of Mr. R. E. O'Connor, Q.C.), Mr. Thomas Dalton, junr., Mr. Charles M'Bride, and the Rev. Superior and other representatives of the Marist Brothers' College, Hunter's Hill. R.I.P.—Taken from the Sydney "Freeman's Journal."

BROTHER DOYLE.

Brother John Doyle was born in the County Kildare, on the 14th of January, 1868. He entered the Society on the 24th of March, 1897. A carpenter by trade he made himself very useful during the short eighteen months he spent at Tullabeg as a novice. He died on the 2nd of October, 1898, rather unexpectedly. He had been complaining for some days, but his sickness was not looked upon as serious, and even the day before his death the doctor did not seem to apprehend immediate danger. On Sunday morning, October 2nd, a change became evident, and having received the last Sacraments, he passed away peacefully. He was very hardworking, and his early death was felt as a great loss by the Superiors. R.I.P.

Chronological List of Jesuits connected with the Irish Mission from 1550 to 1799.

Taken from various Papers,

Name.	Date of Entrance	Name.	Date of Entrance	Name.	Date of Entrance
David Woulfe,	1550	James Barry,	1579	Maurice Eustace,	1585
Maurice MacMaurice,	1555	Walter Tayler,	1580	Thady O'Sullivan,	1585
Edmond of Ireland,	1555	Robert McArthur,	1580	William Borg,	1585
Dormet Bernardino,	August, 1555	James Archer,	1581	Richard Bambroc,	1585 or 1581
Charles Verlin,	1561	James Walsh,	1581	Nicholas Leynach,	1586
Edmund Daniel,	11th Sep. 1561	Andrew Mulroney,	1581	Thomas White,	1588 or 1592
Richard Fleming,	1561	James Segrave,	1582	Bryan O'Carney,	Oct. 17th, 1589
Maurice Hally,	11th Sep., 1561	Florence More,	1582	Maurice Wise,	1589
Edmund O'Donnell,	circa, 1561	Nicholas Eustace,	1582	Richard Conway,	22nd July, 1592
Donat More	1562	Rudolph Casey,	1582	Henry Fitzsimon,	April 15th, 1592
Robert Rochford,	1564	Maurice,	1582	Richard Conway,	1592
Edmund Tanner,	14th June, 1565	Nicholas Comerford,	1583	John M'Mahon O'Connor,	July 4th, 1594
Charles Lea,	24th Jan. 1570	William Everard,	1583	Walter Talbot,	1595
Charles MacMorris	1570	Denis Duigin,	1583	William Bathe,	14th Oct., 1595
John Houling	1570	William Burgh,	1583	John Stanley,	25th Nov., 1595
William Nugent,	1570	—— —— Bray,	1584	Dominic O'Colan,	8th Dec., 1595
Bryan Geoghegan,	1570	Christopher Holiwood,	1584	Stephen White,	13th Oct., 1596
Nicholas Segrave,	1573	Richard Field,	1584	Walter Wale,	1596
Thomas Field,	1574	Thomas Sheine,	1584	John de Burgo,	1596
Donat Daly,	28th Aug., 1574	Richard Eustace,	Feb. 2nd, 1585	Richard Mahon,	1597
Henry Johnson,	Died 1579	Miler Higgin,	Mar. 25th, 1585	Patrick Senan,	1597

Name.	Date of Entrance	Name.	Date of Entrance	Name.	Date of Entrance
Philip Draycott,	Died, 1598	William Morgan,	1601	John B. Duigan,	1604
Robert Walsh,	1598	John Lombard,	1602 vel 1604	Edward Clare,	1604
James Walsh,	1598	Robert Lalor,	1602	Robert Curtin,	1604
John Lee,	1598	Richard Daton,	1602	John Lombard,	1602 or 1604
James Everard,	1598	Maurice O'Bryan,	1602	Thomas Comerford,	1604
Cornelius Carrig,	1598-9	Richard Merlin,	15th Dec., 1603	Richard Comerford,	1604
John Barnwall,	28th Oct., 1599	Thomas O'Brien,	1603	Richard Comerton,	1604
James Butler,	1599	Patrick Stoney,	1603	Edward Barnewall,	1604
William Brennan,	1599	Thomas Staleus (Stanly),	13th Oct., 1604	George Fitzgerald,	1604
Edward Fleming,	1599	John Cusack,	30th Aug., 1604	Robert Queitrot,	1605
John Lea,	1599	Robert Coutinho,	1604	Thomas Brious,	21st Jan., 1605
Andrew Nolan,	1600	Robert Netterville,	1604	William da Cruz,	1605
James Wale,	1600	John Shee,	1604	Robert da Cruz,	1605
Thomas Wale,	1600	Michael Wadding,	15th April, 1604	Robert Byrne,	1605
James Comerford,	1600	Laurence Lea,	1604	Ambrose Wadding,	11th Jan., 1605
Henry Cusack,	19th Sep., 1601	Henry Hally,	19th Sep., 1604	William M'Crach,	1605 vel 1607
Robert Nugent,	2nd Oct., 1601	Thomas Hally,	29th Sep., 1604, vel 13th Oct., 1605	Michael Cantwell,	1605
Walter Wadding,	circa, 1601			Michael de Morales,	1605
Brian Lincol,	1601	Richard Carrig,	1604	Walter Lynch,	1605
Peter Wadding,	24th Oct., 1601	James Griphus,	1604	Henry White,	Died, 1606
Stephen Murphy,	1601	——— Madan,	1604	Michael Barick,	1606 vel 1610
Patrick Sherlock,	1601	Thomas Bryan,	1604	John Coppinger,	1606
John Wale,	1601	David Galway,	1604	William Malone,	24th Sep., 1606
John More,	1601	Riverius,	1604	John Birmingham,	19th Jan., 1607
Jerome Culeo,	5th Nov., 1602	Henry Cusack,	18th Sep., 1605	Michael Fitzgerald,	29th Sep., 1607
William White,	1601 vel 1602	Robert Rathe	160$\frac{3}{4}$	John Kiernan,	31st Oct., 1607

Name.	Date of Entrance
James Sall,	1607
Thomas de Burgo,	6th Oct., 1607
Joseph Marianus,	1607
Ignatius Bryver,	1608
Christopher Fleming,	Died 1608
Walter Morgan,	12th May, 1608
Peter Naishe,	1608
Thomas Wadding,	Circa, 1608
Stephen Gould,	1608
Bartholomew Hamlin,	1608
George Galtrim,	1608
James Morgan,	1608
Andrew O'Feril,	1608
Brian Lincol,	1609
Thomas Bathe,	1609 or 1611
Joseph More,	Died 2nd Sep., 1609
Nicholas Nugent,	17th May, 1609
Nicholas White,	1609
Malachy Yong,	1609
Peter Haly,	1609
Daniel Wadding,	Circa, 1609
Luke Wadding,	1610
Michael Chamberlain,	13th May, 1610
John Yong,	13th May, 1610
Nicholas Holiwood,	13th May, 1610
John Clare,	1610
Thomas Bray,	1610
John Merlin,	1610
Francis Baptist (Temp. Coadj.),	1610
Malachy Mac-Au Uisage, (Walter FitzWalter)	14th Aug., 1611
Malachi Walters, (Malachy FitzWalter,	13th Aug., 1611 1611)
Paul Sherlog, vel Sherlock,	30th Sep., 1612
Alexander Seton,	1612
James Comerton,	1612
Richard Connery,	1612
John Barnewall,	1612
Nicholas Bathe,	1612
Marcus Cody,	1612
Christopher de la Hoyde,	1612
John Field,	1612
——— Stephen (Temp. Coadj.),	1612
Francis Bray,	1613/4
Peter Stronge or Strange,	24th July, 1614
Conor O'Driscol,	1614
Edward Edmund, vel Edward Fitz Edmond,	1614
Andrew Faril,	1614
Francis Lea,	1614
Thomas Rachtor or Raghtor,	1614
Duarte de Loyola,	1615
Nicholas Hacket,	1615
George Draycott,	1615
George Bodkin,	1615
Nicholas White,	1615
Alexander Roche,	1615
Francis Morony,	1616
Thomas Hanrichan,	1616
Paul Lombard,	1616
John Leonard,	1616
Thomas Edmund,	1616
Stephen Browne,	21st Dec., 1616
——— Richard,	1616
John Carney,	1616
Peter Stanihurst,	1616
William Stanihurst,	25th Sep., 1617
James Carney,	1617
Peter MacCarthy,	25th Sep., 1617
John Conway,	1617
Nicholas Lea,	1617 or 1618
George Comerford,	24th Aug., 1618
Thomas O'Machair,	13th Sep. or 19th Nov., 1618
George Dillon,	1618
Simon O'Fallon,	1618
John Roche,	1618 or 1619

Name.	Date of Entrance	Name.	Date of Entrance	Name.	Date of Entrance
John Purcell,	19th Nov., 1618	Conor O'Mahony,	17th Mar., 1621	Christopher Segrave,	1625
Thomas Macarius,	13th Sep., 1618	Peter Langton,	27th April, 1621	John Talbot,	1625
Bernard Heyget,	1618	Richard Barrett,	1621	Richard Vincent,	1625
William Alano,	1618	William d'Leger,	8th Oct., 1621	Thomas Kelly,	1625
John Egan,	1618	Henry Cusac,	1622	Michael McCarthy,	1625
Dominic Roche,	31st Aug., 1619	Alexander Ogilvie,	29th June, 1622	Ralph Corbington,	1625
Michael Amarly,	1619	Hugh David,	31st Dec., 1622	John Meagh,	1625 or 1626
Nicholas Naish,	8th Feb., 1619	Nicholas Talbot,	30th Sep., 1622	Ignatius Lombard,	1625
Patrick Sherolus,	Circa, 1619	Thomas Quinn,	1623	Edward Walsh,	1625
John Sarsfield,	1619	Edmund Kelly,	15th April, 1623	Matthew O'Hartegan,	1626
John White,	24th Sep., 1619	Henry McCaughwell,	1624	Christopher Morris,	1626
Richard Cohill,	14th Nov., 1619	Hugo McCaughwell,	1624	Matthew Leonard,	1626
John White,	1820	John McCaughwell,	1624	Christopher Ferrett,	2nd Dec., 1626
Thady Saurigan,	14th May, 1620	Bryan McDavitt,	1624	Michael Shortall,	1627
John da Cruz,	1620	Patrick Conway,	1624	Peter Dillon,	1627
Vincent Theobald,	Died, 1620	James Fanning,	1624	James Forde,	1627
John Conway,	1620	John Carolan,	17th Nov., 1624	Thomas de Leon,	1627
John White,	1620	Henry Covell,	4th Oct., 1624	Oliver Eustace,	24th Nov., 1627
Nicholas Moroney,	1620	Walter Prendergast,	1624	John Lea,	before 1627
Thady O'Regan,	1620	Edmund Eunes,	1624	(2nd) George Comerford,	24th Nov., 1627
Christopher Field,	1620	John Ennis,	1624	James Keegan,	1627
Richard Lynch,	1620	Edward Walsh,	5th April, 1624	——— Diego,	1628
Henry Plunkett,	1620	Ignatius White,	2-19th Oct., 1624	Peter Redan,	14th April, 1628
Richard Coyle,	1620	Nicholas Conway,	1625	Robert Corbington,	1628
——— Da Costa,	1620	John Davock,	1625	Charles Carroll,	7th Dec., 1628
James O'Carney,	1620-1	James Latin,	1625	Richard Shelton,	1628

Name.	Date of Entrance
John Barbius,	1628
Nicholas Hore,	1628
Edward Archer,	1629
Ignatius Gough,	1629
John Yong,	Died, 1629
Thady Heffernan,	1629
Charles O'Carroll,	Circa, 1629
William Hurley,	1628 or 1630
(another date, 15th April, 1623)	
John de Stritche,	1630
John Gough, or Goagh,	1630
Nicholas Punch,	1630, vel 1629
William Dillon,	1630
Hugo McDavitt,	1630
Francis White,	1630
Peter White,	1630
Richard Lynch,	1630
William Boyton,	30th Sep., 1630
Thomas Weldon,	8th Aug., 1631
James Clancy,	8th March or 12th July, 1632
James Claurus,	6th Aug., 1631
Thomas Thyry,	3rd Sep., 1631
Christopher Netterville,	30th Sep., 1631
Gregory Dowdall,	1632
John Talbot,	1632
Ignatius Lombard,	1632
Patrick Carney,	1632
Richard Lynch,	10th July, 1632
Eugene Naigle,	1632
John Usher,	23rd Oct., 1632
Francis Tyrry,	30th Sep., 1633
Nicholas Odvenus,	1633
Laurence Rochford,	2nd Feb., 1643
Thomas Bray,	3rd Sep., 1634
Simon Jordan,	Circa, 1634
Nicholas Owen,	1634
John Clare,	1634
Bernard White,	13th Sep., 1634
Charles de Loyola,	1634
Edward Locke,	1635
Peter Talbot,	1635
Andrew Sall (Fitzbennet),	1635
William Martin,	Died, Nov., 1635
Edward Scidery,	9th Oct., 1635
James Welsh,	Nov., 1636
Philip Clery,	1636
Louis Newman,	1636
Patrick Archer,	7th Aug., 1637
Peter Creagh,	28th Sep., 1637
James Patrick,	1638
Aloysius de la Croix,	before 1638
Bernard Daly,	1638
Michael Carew,	1639
Thady Heffernan,	Died, 1639
John Talbot,	1639
Gerard Nugent,	1639-40
William Longe,	15th May, 1639
John Bathe,	17th May, 1639
Stephen Gelouse,	17th May, 1639
James Fitzpatrick,	1st July, 1639
Maurice Patrick,	Circa, 1639
John Clare,	1639
William Collins,	1639
Christopher Conain,	1639
Thomas Leri,	1639
Andrew Lynch,	1639
Gregory Turbeville (Temp. Coadj.),	1639
Jasper Lynch,	1640
Balthazar Fitzgerald,	1640
John de Stritch,	22nd July, 1640
Maurice O'Connell,	20th Jan., 1641
Francis Slingsby,	30th Sep., 1641
Thomas Creagh,	1641
Nicholas Netterville,	29th Sep., 1641
Simon Fallon,	1641½
Andrew Sall,	8th Nov., 1641 (1639)

Name.	Date of Entrance
James Quiric,	28th Aug., 1641
Francis Piers,	30th Sep., 1641
Ignatius Tellin,	1642
Andrew Lincot,	25th June, 1642
Richard Ardekin, or Archdeacon	30th Sep., 1642
Robert Talbot,	Circa, 1642
Christopher Bathe,	1643
Denis Lalor,	30th July, 1643
Ignatius Gough,	5th Oct., 1643
Hugh Colan,	1644
Patrick Lea, or Lee,	25th March, 1644
George Sarrazin (Temp. Coadj.),	1644
Peter Steit (Temp. Coadj.),	1644
Thomas Ward,	1645
William Bergin,	1646
Jasper Breen or Brian (Temp. Coadj.)	1644
Robert Finglas,	Jan., 1646
Robert Dillon,	11th Nov., 1646
William O. Ryan,	11th Nov., 1647
Thomas Plunkett,	1647
———Heys vel Hays,	1647
Ignatius Teeling,	13th Dec., 1647
Daniel O'Doughan,	25th March, 1647
Richard Lynch,	1648
Stephen Rice,	20th May, 1648
Richard Stafford,	29th July, 1648
Thomas Quirk,	2nd ug., 1648
Ignatius Carberie,	8th Sep., 1648
Nicholas Nugent,	20th Sep., 1648
Charles Biffs,	1648
Daniel Dugan (Temp. Coadj.),	1648
Daniel Reilie (Temp. Coadj.),	1648
Edward Carbery,	1648
Philip Roche,	1648
Andrew Gough,	1648
James Quinn,	1648
"Nathaniel Hart," (Probably Father O'Hartegan)	before 1649
Thomas Leri,	1649
Richard de Burke, or Burgo,	1650
James Rian (Temp. Coadj.),	10th July, 1650
Gerard Comerford,	1651
Michael Jordan,	1651
John Desmond,	1651
Edward Kelles, or Kelly,	ante, 1651
(2) James Comerford,	1657
Ignatius Browne,	1651
(3) James Comerford,	1651
William O'Neill,	Circa, 1651
William Burke,	1651
Fiachra O'Dempsey,	Circa, 1651
Charles Butler,	1651
Jerome Netterville,	25th Nov., 1651
Francis Haywood,	30th July, 1651
Henry Coppinger,	1652
Marcus Lynch,	7th June, 1652
James Carroll,	1652
Dominic Kirwan,	6th Oct., 1652
Thomas Butler,	1652
Balthazar Henriquez,	15th May, 1652
Richard Carew,	Circa, 1652
John Wallis,	27th Nov., 1652
Robert Nevill,	1652
Thomas Stritche,	1652
Peter Conrad,	7th Sep., 1653
Patrick Everard,	1653
Augustine Fitzgerald,	1654
Robert Meade,	1654
Andrew Lynch,	1654
Thomas Butler,	1655
Thomas Ryan,	1655
Matthew Lynch,	1655
Bernard Fitzharris,	9th March, 1656
Thomas Creagh,	1657
German Cronin,	6th Oct., 1657
Patrick Lynch,	6th March, 1657

Name.	Date of Entrance
ominic Nugent,	1658
ohn Irwin,	1658
eorge Murphy,	13th May, 1658
upert de Leon,	in Soc. 1658
ohn Gunter,	Circa, 1658
hristopher Green,	7th Sep., 1658
lugh Thaly,	1658
eorge White	Died 19th Mar., 1659
Dr. Francis Kirwin,	1660
died	1660
erome Sweetman,	Circa, 1660
atrick McSwiney,	1660
—— Murphy,	1660
ames Carbery,	1660
William Conway,	Circa, 1660
(2) William White,	Circa, 1660
John Conway (Temp. Coadj.),	Circa, 1660
—— Harris,	Circa, 1660
Edward Butler,	1st Mar., 1662
Didacus Garcez,	7th Dec., 1664
Edmund Murphy,	1665
Anthony Knowles,	12th Jan., 1666
Dermot Cronin,	1666
Edward Anthony,	1st Oct., 1666
Edward Chamberlain,	28th Oct., 1666
Peter Everard,	1666

Name.	Date of Entrance
John O'Connor,	Circa, 1667
Francis Gaydon,	23rd Sep., 1668
James Galwey,	1669
Thomas Reilly,	7th Sep., 1669
Michael Chamberlain,	1669
Nicholas Keogh,	1669
Robert Creagh,	27th Feb., 1670
James Relly,	1670
Hugh Hughes,	Circa, 1671
William Nugent,	1671
William Plunkett,	1671
James O'Meara,	1671
James O'Meara,	1671
Philip Ryan, or Regan,	1671
Charles Colano,	Circa, 1671
Martin White,	Circa, 1 71
(3) James Comerford,	Circa, 1671
James Clarke (Temp. Coadj.),	Nov., 1671
Mark Lynch,	28th Oct., 1673
Patrick Lynch,	Before 1672
Mark Lynch,	28th Oct., 1673
Thomas Eustace,	Circa, 1673
Benedict Crolly,	Nov., 1673
David Galway,	Died, 1673
Edward Fanning (Schol.),	3rd Sep., 1673
Thomas Leri,	1673

Name.	Date of Entrance
Nicholas Stafford,	1674
James Bathe,	1674
Thomas Browne,	13th Nov., 1674
Bernard Kiernan,	1675
Walter Lavallin,	5th Sep., 1675
John Daly,	22nd May, 1692
John Gelos,	Died, 1692
Thomas Corr,	Circa, 1694
Alexander Roche,	1694
James Dalton,	Circa, 1694
Stephen Sall,	18th May, 1694
James Browne,	Circa, 1695
Richard Frayne,	Died, 1695
Thomas Austin,	1696
James Church,	12th April, 1696
Simon Reade,	31st July, 1696
Charles Lavery,	1697
Walter Murcote,	1698
Lewis Talbot,	Died, 1698
Michael Balligan,	1699
James Maurice,	7th Sep., 1699
Thomas Hennessy,	13th Feb., 1700
—— O'Meara,	Circa, 1700
Aloysius Walsh	1700
Thomas Naish,	Died, 1700
Demetrius Long,	28th Aug., 1701

Name.	Date of Entrance
John Riberius (Rivers),	12th Sep., 1701
James Henry,	10th Jan., 1702
William Conway,	probably 1702
Michael Murphy,	11th April, 1702
Michael White,	Circa, 1682
Richard Travers,	1683
Melchior Murphy,	1684
Laurence Poore,	Died Oct., 1684
Laurence More,	Died, 1684
Nicholas Kelly,	Died, 1684
(2) James Walsh,	1686
Anthony Sarlor, or Sherlock	12th June, 1686
Joseph Dillon,	14th Jano., 1687
Nicholas Frayne,	25th Nov., 1687
——— Sherlock,	Circa, 1687
Germanus Comerford,	Before 1687
John Roche,	8th Sep., 1687
Peter Ferriter,	13th Jan., 1688
Fiacre Dempsey,	Died, 1689
Felix Byrne,	1690
John Manby,	6th Dec., 1690
Joseph Carney,	27th Aug., 1691
James Luttrell,	20-29 June, 1691
John St. John,	Died 31st Jan., 1691
Gaspar de Lupis,	7th Aug., 1691
Thomas P. Shee,	3rd Oct., 1691
Milo Byrne,	Circa, 1691
——— Meagher,	Circa, 1691
James Meara,	7th Sep., 1675
James Corr,	1st Oct., 1675
Bryan McTernan,	1675
——— Fitzgerald,	1675
——— Fogarty,	Circa, 1675
James Gibbons,	2nd May, 1677
Ignatius Browne,	1677
James White,	Circa, 1677
Nicholas Tailer,	15th Oct., 1678
Ignatius Tailer,	Died, 1678
Barnaby Bathe,	1679
Joseph Delamar,	1679
Michael Fitzgerald,	1679
——— Johnson,	1679
John Gordon (Temp. Coadj.),	Died, 1680
Gregory Linck,	Died, 1680
James White,	8th March, 1680
John F. Higgins,	22nd April, 1681
Alexander Wareus,	11th June, 1681
Ferdinand Clery,	Circa, 1681
Patrick Cotter,	14th Sep., 1681
John Francis,	1681
Alexander Devereux,	11th Jan., 1681
John Roche (Temp. Coadj.),	Died, 1681
John Wesley,	7th Nov., 1682
Joseph de la Mar,	7th Sep., 1702
James Henry O'Connor,	10th Jan., 1703
John Harrison,	Circa, 1703
James Harrison,	1703
Peter Manby,	18th Aug., 1703
——— Manby,	Circa, 1703
Ignatius Roche,	1703
Gaspar Stafford,	1703
——— Wolfe,	1703
John O'Neachton,	Before 1706
Michael O'Connell,	7th Sep., 1707
James Gillam (Temp. Coadj.),	2nd Dec., 1707
Thomas Lucy,	Died, 1707
Thady Simon Molony,	15th Sep., 1708
Thomas Deane,	20th Dec., 1709
Philip Cahill (Temp. Coadj.),	13th Oct., 1710
Peter O'Neachtan,	1710
James Reilly,	15th Oct., 1710
James Henriquez,	25th Aug., 1710
Cornelius Murphy,	7th Sep., 1711
Peter Matthews,	7th Sep., 1711
William Nugent,	7th Sep., 1711

Name.	Date of Entrance
Thomas Kennedy,	Circa, 1713
John Porcell, (or Purcell)	Died, 1714
John Hennessy,	Circa, 1714
John Kennedy,	Circa, 1714
James St. Leger,	1714
Thomas Gorman,	12th March, 1714
——— Connell,	1716
(2) Michael Fitzgerald,	12th Sep., 1716
Anthony Goold,	1716
Bernard Routh,	1st Oct., 1716
Michael Eustace,	Died, 1716
Patrick Gennet,	23rd Oct., 1716
Thomas de Schee,	Circa, 1717
William O'Leney,	16th July, 1717
Dominic Patrick O'Meagher,	14th Oct., 1717
Charles Vincent McCarthy,	1st Oct., 1718
Thomas Cavell,	Before 1718
John Collins (Temp. Coadj.),	27th Dec., 1718
Matthew Cane,	Circa, 1719
Michael Ferris,	Circa, 1719
Nicholas Joseph Gargan,	Died, 1719
Nicholas Fitzgerald,	Circa, 1720
John B. Moriarty,	Circa, 1720
Stephen Nevill,	Circa, 1720
Thomas Lynch,	1720
Peter Wright,	30th March, 1720
John Walsh,	7th Sep., 1720
Patrick Plunkett,	13th Sep., 1720
Francis O'Neill,	Circa, 1721
Francis Skerett,	Died, 1721
James St. Leger,	11th Sep., 1721
John X. MacGragh,	12th Nov., 1721
Roger A. Maguire, (Vulgo de Magloire)	19th July, 1722
Daniel O'Meagher,	13th May, 1723
Peter Lynch,	Died, 1723
Richard Byrne,	14th Jan., 1724
Nicholas Scott,	24th May, 1724
John Ward,	18th Oct., 1724
Charles Collins,	1725
Bernard Baker,	7th Sep., 1725
Thomas Brennan,	Jan., 1725 or 1728
Clement Kelly,	13th Jan., 1725
Patrick Colgan,	18th Jan., 1725
James McMahon,	22nd Oct., 1725
Thomas McMahon,	1725
John O'Reilly,	18th Jan., 1726
John Reilly,	28th Jan., 1726
Simon Shee,	28th Jan., 1726
Michael Cawood,	28th Jan., 1726
James Davin,	1726
Peter Quin,	Died, 5th March, 1726
Patrick Barnwall,	9th Nov., 1726
John Baptist Butler,	21st Jan., 1727
Thomas Tasburg,	1727
Leonard Sweetman,	1727
Peter Cavell,	Before 1728
Charles Barnewall,	10th Sep., 1728
Laurence Croak,	17th Nov., 1728
John Owens,	Died, 1728
John St. Leger,	25th oApril, 1729
Andrew Lynch,	Circa, 1729
William Birmingham,	7th Sep., 1729
James Kelly,	Circa, 1729
John Michael Hart,	Died, 1730
Francis X. Moran,	Died, 1730
Patrick Cahill,	31st July, 1730
William Bourke,	1st April, 1731
Matthew Savage,	12th April, 1731
Richard Archibold,	7th Sep., 1731
Anthony Kennedy,	30th Sep., 1731
Christopher Glannon,	12th Dec., 1731
Thomas Weldon,	12th July, 1732
Edmund Doran,	26th July, 1732
Thomas Ward,	Circa, 1732

Name.	Date of Entrance
William Nelson,	7th Sep., 1732
Peter Berill,	23rd Sep., 1732
John Weldon,	Circa, 1732
John O'Bryan (O'Brien),	Circa, 1732
Henry Delaney,	1733
Luke Stanfield,	1733
John M. White,	Circa, 1733
Simon Stephens,	Died, 1734
Ignatius Gould,	Died, 1734
James Ferley,	Died, 1734
William Doyle,	12th July, 1734
Joseph Moroney,	4th Sep., 1734
Andrew Geo. de Colgrave,	2nd Sep., 1734
Richard Murphy,	7th Sep., 1734
David Stackpoole,	7th Sep., 1735
Bernard Stafford,	7th Sep., 1735
Edward Barry Creagh,	11th Sep., 1735
John Austin,	27th Nov., 1735
John Fulham,	2nd Dec., 1735
Charles E. O'Keefe,	1735
William Lynch,	Circa, 1735
John B. Woulfe,	17th July, 1736
Edward Keating,	21st May, 1737
James Henessy,	22nd Sep., 1737
Florence McEgan,	24th Oct., 1737
Joseph Malgan,	1737
——— Cashin,	Circa, 1738
Stephen Usher,	Circa, 1739
Michael Convill,	Died, 1739
William MacGill,	Died, 1739
Peter Gaynor,	1739
Joseph Rivieri,	28th Sep., 1740
Nicholas Birmingham,	28th Sep.,
Joseph Harpur,	Circa, 1740
Patrick Savage,	1st Oct., 1740
Nicholas D'Arcy,	28th Oct., 1740
Gabriel Carew,	29th Nov., 1740
Nicholas Barron,	5th Jan., 1741
John George Fitzgerald,	Died, 1741
Edward Lisbard, or Lisward,	5th May, 1741
Andrew Ryan,	3rd Oct., 1741
Nicholas Porter,	1741
John Butler,	Circa, 1741
John King,	18th Aug., 1741
Philip O'Reilly,	12th Sep., 1741
James Gaynor,	1742
Thomas Ronan,	14th Aug., 1743
Ignatius Quiric,	Died, 1743
Thomas de Burgo,	30th July, 1744
Miler O'Reilly,	7th Sep., 1744
Richard Borni,	Circa, 1744
Anthony Carroll,	1744
James Roe,	Circa, 1744
John Butler,	1745
Laurence Arthur Nihell,	1745 or 1754
David Dinnis,	Died, 1754
Thomas Butler,	13th June, 1745
Michael Murphy,	7th Sep., 1745
Joseph O'Halloran,	1745
John Barron,	Circa, 1745
Henry Stanislaus Nolan,	30th July, 1746
John White,	23rd March, 1746
John Skelly,	7th Sep., 1747
Arthur Plunkett,	4th Sep., 1747
Joseph Ferral,	23rd Nov., 1747
Maurice de Ferris,	Circa, 1748
James Mulcaille,	4th Sep., 1748
Richard O'Callaghan,	Circa, 1748
——— Nihell	Circa, 1748
Peter Plunkett,	Circa, 1748
Patrick Doran,	Circa, 1748
William Nolan (Temp. Coadj.),	1748
John Maachy,	Died, 4th Oct., 1749
Alexander McKenzie,	25th Oct., 1749
Paul Power,	1750
Francis Power,	Circa, 1750
Patrick O'Galvan,	Circa, 1751

Name.	Date of Entrance
——— Dali,	1752
William Galway,	4th Oct., 1752
George or Richard Carew,	Circa, 1752
Edward or Edmund Power,	7th Sep., 1754
Peter Briant,	1754
——— Whyte,	1754
Thomas Betagh,	3rd Nov., 1754
David McGee,	7th Sep., 1755
Edward Walsh,	7th Sep., 1756
Demetrius Conway,	1757
Xavier More,	13th Aug., 1757
——— Reddan,	Circa, 1756
——— Reddan,	Circa, 1756
John C. Jautard,	20th Sep., 1756
Francis Ignatius Tobin,	9th Sep., 1758
John Ashtown,	1759
Casimir McGill,	21st May, 1760
Denis McGuire,	9th Sep., 1760
Michael Gallagher,	ante, 1762
Thomas King,	Circa, 1762
James O'Connell,	Circa, 1762
Henry Smet (Temp. Coadj.),	25th Sep., 1762
James Connell,	11th Dec., 1764
James Power,	1766
John Barron,	Circa, 1766
Andrew Kirwan,	1768
Francis Power,	17-
John Sinnot, or Sinnet,	5th Jan., 1772
Casimir de Hlasko,	12th Aug., 1799

CONTENTS OF No. II.

Memoir of Father Betagh, S.J., taken from the Irish Magazine, March, 1811.

"*Looking Back after* 34 *Years.*" *By Father Joseph Dalton, S.J.*

Brief Memoirs of Fathers, Scholastics, and Brothers, S.J., who died at Clongowes, from 1837 *to* 1869.

FATHERS—*O'Connor, Mullen, Ferley, and Bracken.*

SCHOLASTICS—*Fogarty.*

BROTHERS—*Clery, Nelson, Wade, Dodd, Pexton, Nowlan, Michael Gallagher, and Patrick Doyle.*

Memoirs of those who died belonging to Tullabeg, from 1823 *to* 1874.

FATHERS—*Patrick Meagher, Michael Kelly, Cunningham, Lynch.*

SCHOLASTICS—*James Sinnott.*

BROTHERS—*M'Mahon, Gaffney, Byrne, Egan, Toole, and Mulligan.*

Eleven Memoirs of some Fathers and Brothers, written by Father John Curtis, S.J., in his 83*rd year.*

FATHERS—*O'Brien, Aylmer, Shine, Ferguson, Robert O'Ferrall, Robert St. Leger, John St. Leger, Moran, and Hearne.*

BROTHERS—*Plunkett and O'Brien.*

Voyage to Palermo and Back. By Father Charles Aylmer.

Memoir of Father Edmund O'Reilly, S.J., By Fr. Russell.

Copy of an Old MSS. Catalogue of our First Theologate in Clongowes, 1820-1821.

Our Second Theologate, North Frederick Street, 1857-1858.

Ministeria Spiritualia of our Missionary Band, 1898.

Obituary—

Fr. Francis Murphy,
„ *Thomas Kelly.*
„ *John Murphy.*
Br. Doyle.

Chronological List of Jesuits connected with Irish Mission, from 1550 *to* 1799.

NOTICE.

Any sources of information, whether in the shape of Manuscripts, books, or personal knowledge throwing light on the early history of the Irish Mission, S.J., will be gratefully received by the Very Rev. Father Provincial, S.J., Presbytery, Upper Gardiner Street, Dublin.